THE

BRITISH CRITIC,

For SEPTEMBER, 1800.

Moleſta Veritas ſiquidem ex ea naſcitur odium—Sed Obſequium multo moleſtius quod, peccatis indulgens præcipitem amicum ferri ſinit. CICERO.

Truth may be termed injurious, when it produces odium; but Flattery is much more ſo, becauſe, by overlooking his errors, we may ruin our friend.

ART. I. *Annotations on the Four Goſpels, compiled and abridged for the Uſe of Students. In Two Volumes.* 8vo. 14s. Payne. 1799.

ACCIDENT has too long delayed our notice of this truly excellent publication; and this, with all our care, and our moſt earneſt deſire to render juſtice to merit, will eventually happen. Sometimes the ill-health, the abſence, or the indiſpenſable avocations of correſpondents; ſometimes the neceſſity of conſulting and comparing books not immediately at hand; and ſometimes the very wiſh to ſhow our reſpect for an author, by waiting for an opportunity to give "ample verge and ſcope enough" to his publication, will occaſion a delay which no one can regret more than we do ourſelves. And well indeed we may; for by theſe means it happens, that motives are imputed to us very foreign to our feelings, and ſometimes even the language of reproach is applied to us, which we have not at all deſerved. Let all thoſe, who are inclined to take umbrage at any ſuppoſed procraſtination on our part, with

reſpect to themſelves or their connections, weigh but for a moment the arduous taſk of conducting a publication, which profeſſes to give an account of every printed book, and they can hardly want inducements for the exerciſe of their candour. A proper regard for our own dignity will not allow us to ſay more; and we have been led to ſay this, partly out of reſpect to this author, and a few more ſimilarly circumſtanced, and partly as a general intimation to our friends and readers, that they are not to ſuppoſe that books are paſſed over and forgotten, becauſe our notice of them may have been protracted. In the preſent inſtance, we have at leaſt gained one advantage by our delay, becauſe by it we are enabled to preſent our readers with the name of the author of theſe volumes, who is the Rev. Mr. Elleſly, vicar of Burenſton, near Bedall. If we were at any loſs for an introduction of the contents of theſe admirable volumes to the reader's notice, it can be only neceſſary to turn to a part of the learned and excellent Biſhop of Cheſter's Charge to his Clergy, an account of which may be ſeen in the Review immediately preceding. His Lordſhip will appear to have ſupplied it with equal point, felicity, and truth.

"In this deſign*, the aſſiſtance afforded by a reſpectable clergyman of the dioceſe (Cheſter) in a work entitled *Annotations on the Four Goſpels*, merits a diſtinct notice. Theſe Annotations, ſelected as they are with judgment from the larger works of the moſt approved commentators, are well calculated to obviate the difficulties ariſing to young ſtudents, from the manners, cuſtoms, religion, and local ſituation of Paleſtine, from the nature of the climate, and from the connection which the Helleniſtic language, as it is ſometimes termed, has with the Hebrew, and from the variety of religious ſects ſubſiſting under the general denomination of Jews. Indeed in the very convevient compaſs of two volumes of moderate ſize, you have here collected, in point of uſeful and important information, what only the labour and induſtry of years, with the advantages of opulence and uninterrupted application could acquire. I need hardly add, that a work of this kind will have a peculiar value with thoſe of my clergy who have not received the advantages of an academical education, or who have not the opportunity of conſulting the commentators themſelves." P. 4.

In a very learned and judicious Introduction, the reader is made acquainted with what he has to expect in theſe volumes. The principal objects to be inveſtigated by ſtudents of the New Teſtament, are, I. The geography and hiſtory of the Holy Land, with whatever relates to the law of Moſes, and the rites, cuſtoms, and traditions of the Jewiſh nation.

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* That of facilitating the progreſs of ſtudents in theology.

II. The ſtate and critical expoſition of the text of the New Teſtament.

III. The diſpenſation of Chriſt, and the rites which he hath eſtabliſhed.

After pointing out the qualifications which may reaſonably be expected from the ſtudent, the preparation more immediately neceſſary, and the works to be conſulted, the author proceeds to the diſcuſſion of theſe three ſubjects. This he does in a moſt able, ſatisfactory, perſpicuous, and yet ſuccinct manner; referring as he proceeds to every author, ancient as well as modern, from whom he borrows his matter, and ſhowing himſelf throughout to be a moſt ſagacious, indefatigable, and acute enquirer after the truth. A ſpecimen of the manner in which the inveſtigation of the three objects above mentioned is conducted, ſeems an act of juſtice to the author.

"The three ſources whence the true and genuine readings of the text of the New Teſtament are drawn, are, either the ancient Greek MSS. now remaining, the ancient Verſions, or quotations from the New Teſtament in the works of the Fathers or eccleſiaſtical writers.

"I. *Of the Manuſcripts.*—The MSS. of the ancients were either written on a roll, and named Libri—this was the uſual form; or on leaves, chiefly of parchment, like the modern books, with a back or ſides of boards, and hence named Codices, from *codex* the ſtump or body of a tree. The Codices are mentioned by Cicero; and in time ſo much prevailed over the Libri, that Montfaucon acquaints us that he had only ſeen two Greek MSS. of the roll form. See Chambers's Dict. art. Book.

"The moſt ancient MSS. of the New Teſtament now remaining, are Codices of parchment, with capital or uncial letters in a continued ſeries without any diviſion of words, and are very few in number. Wetſtein Proleg. p. 1. No MS. of the New Teſtament now extant, ſays Michaelis, is higher than the ſixth century, i. e. the century commencing A. D. 500. But the aſcertaining the date of theſe ancient MSS. within an hundred or even two hundred years, is matter of very nice and difficult criticiſm.

"The MSS. uſually contain only a part of the New Teſtament. The greater number conſiſt of the four Goſpels, ſome of the Epiſtles, or of thoſe and the Revelations; and a very few of the Revelations alone. Thus Mill may have given the collations of about ninety MSS. yet the agreement of twenty or thirty will conſtitute a majority in favour of any reading in the Goſpels; of twelve or fifteen, will have that effect in the Epiſtles; and in the Revelations, the agreement of a very trifling number will be perfect unanimity. Bengel. Intr. in Criſin, ſect. viii.

"The Vatican and Alexandrine MSS. are the two nobleſt remains of antiquity, and conteſt the palm of priority in age and eſtimation. As there are no ſubſcriptions at the end of MSS. that lead to a date till the ninth century, the age of thoſe prior to that æra can only be determined by critical remarks. One of the moſt uſual is the Canons of Euſebius, who formed ten Canons to point out the parallel paſſages

in the Evangeliſts reſpectively, and divided the Goſpels into portions of no great length, to refer to for that purpoſe. More properly, he adapted them to the portions or diviſions already made in the Harmony of the Goſpels by Ammonius; and hence they are occaſionally named the Ammonian Sections. They may be ſeen in R. Stephens's third edition of the New Teſtament, fol. A. D. 1550. Theſe diviſions for reference to his Canons, are found in the Alexandrine and in moſt other MSS. They are wanting in the Codex Vaticanus.

" Both the MSS. now conſidered, contained, in their perfect ſtate, the whole Greek Bible, including both the Old and New Teſtament.

" The Codex Vaticanus has, in the following order, the Goſpels, the Acts, then the ſeven Catholic Epiſtles, and the Epiſtles of St. Paul, except Timothy, Titus, and Philemon. The Revelations are in a more modern hand. It is ſuppoſed by Michaelis, on the whole, to be of higher antiquity than the Alexandrine. It is noted in the Vatican Library, No. 1209. The LXX was printed from it by Sextus V. A. D. 1587.

" The Codex Alexand. was preſented by Cyrillus Lucaris, patriarch of Conſtantinople, to king Charles I. in 1628, by Sir Thomas Roe, his ambaſſador at Conſtantinople. It is now in the Britiſh Muſeum. It is written, like that of the Vatican, in uncial letters, without marks of aſpiration, or intervals between the words; alſo without accents, in which it differs from that in the Vatican. A ſplendid and accurate fac-ſimile edition has been publiſhed by Dr. Woide: who carries the age of it ſo high as " intra medium et finem ſæculi quarti." Michaelis judges it to be about two centuries later: but no certainty can be obtained; a Codex Dioſcoridis, known to be written in the beginning of the ſixth century, being the only one in uncial letters which has any fixed date. Marſh, note on Michaelis. This Alex. MS. and the Greek MSS. in general have been well defended, by Woide and Grieſbach, from the charge of being corrupted from the Latin verſion, as aſſerted by Wetſtein. Yet the readings in the Alex. MS. are uncertain; ſometimes very valuable, but not ſo correct as at firſt ſuppoſed.

" Codex Ephremi, or Regius 1905, in the late Royal Library at Paris, is of great antiquity. Wetſtein fixes it at A. D. 542. The works of Ephrem the Syrian have been written over part of the leaves. It at firſt contained the whole Bible. The readings are very valuable.

" Codex Cantabrigienſis, vel Bezæ, is a Greek and Latin MS. of the Goſpels, and the Acts of the Apoſtles, of very high antiquity; and was preſented by Beza to the Univerſity of Cambridge. An accurate and complete fac-ſimile edition of it has been lately publiſhed by Dr. Kipling. It varies from other MSS. with ſo much latitude, that in ſome places Scholia ſeem to have been inſerted; but it is fully cleared by Michaelis of having been altered throughout from the Latin.

" Theſe four MSS. are prior to any which ſucceed them, by an interval of ſome centuries; the Codex Baſil. b. vi. 27, the next in priority, being of the ninth century. It may be remarked, that, in the later ages, the uncial letters became more formal, ornamented, and laboured; as may be ſeen in Wetſtein, Proleg. p. 2: and that there

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are only fourteen MSS. ancient enough to have been written in that character.

" But though the MSS. are not uſually of the firſt ages, an acceſs is gained to an higher antiquity by the Verſions, and the quotations in the Fathers. A MS. by coinciding in its readings with a very ancient verſion, or with the quotations of Origen or others of the Fathers, may be eſteemed a valuable copy of a more ancient MS. of a very early age. P. xxix.

The ſecond part of the Introduction concludes with a brief notice of the different editions of the New Teſtament, of the more critical editions, and of the collections of various readings; among which thoſe of our countryman Bowyer might have had a place. The whole concludes with a catalogue of the principal Fathers of the Church, both Greek and Latin; the Jewiſh authors; eccleſiaſtical hiſtorians; grammarians; and, finally, a deſcription of the Temple of Jeruſalem, from Prideaux and Lightfoot.

We now proceed to the work itſelf, which commences with a diſſertation on the " New Teſtament," " the Goſpels," and the " Evangeliſts" themſelves; then, beginning with St. Matthew, the reader is conducted, chapter by chapter, verſe by verſe, through the Four Goſpels, and is introduced in his progreſs to every writer of character, and almoſt every criticiſm of importance, which tends to facilitate his information and improvement. It ſeems unneceſſary to recapitulate the authors of whom uſe is made. Every name, familiar and valued; every writer on biblical ſubjects, whoſe opinion is revered, from time to time is introduced; and we may ſincerely ſay, that nothing ſeems to be omitted, which an ingenious ſtudent would require, nor any thing forced out of its place, that would fatigue or diſſatisfy the more acute and faſtidious enquirer. The praiſe to which this part of the work is entitled, will eaſily appear by the following examples. On the term New Teſtament, Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ, theſe remarks and notes occur.

" *The New Teſtament.*] Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Teſtament, or Covenant. Sometimes, " της καινης διαθηκης ἁπαντα"—all the books of the New Covenant—; to denote that theſe were all that were received by the Church: ἁπαντα τα διδομενα, " all the books that have been written."

" Διαθηκη properly ſignifies a covenant. See Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. The new oppoſed to the old; in which death and a teſtament could have no proper place; and which was a covenant or ſtipulation betwixt God and his people, promiſing mercies, and requiring duties. Thus the Heb. ברית, berith, rendered by διαθηκη, ſignifies a covenant, never a teſtament. (It is ſo tranſlated in the Septuagint

tuagint more than 260 times, uſually in the Latin Vulgate, pactum—in the Engliſh Verſion, covenant: ſee Trommii Concord. and Taylor.) So 2 Cor. iii. 6. a covenant; compare ver. 3, 14. Thus Jer. xxxi. 31, 32. whence the Evangeliſts and St. Paul ſeem to have derived the word. Thus alſo Gal. iv. 24. two covenants; though the inheritance, ver 7. 30. may incline towards a teſtament. But the law, one of the διαθηκαι, is plainly a covenant, and the other anſwerable to it. Alſo the beſtowing the inheritance upon us, as adopted ſons and heirs with Chriſt, is one of the promiſes of this ſecond covenant. Again, it is evident that Baptiſm and the Lord's Supper, which are the ſacraments of the new covenant, as Circumciſion was of the old, Acts vii. 8. are fœderal rites or ceremonies confirming ſtipulations and promiſes; and theſe relate to a covenant, and not to a teſtament.

" In one paſſage, Heb. ix. 16, 17. διαθηκη undoubtedly ſignifies a teſtament: but throughout the whole context it denotes a covenant, as ver. 15, 18, 20. In ver. 15, Chriſt is the mediator of this new covenant. The new alſo is oppoſed to πρωτη, the firſt or old, which was undeniably a covenant. The author is there ſaid to be God the Father, in whom death and a teſtament could have no place. So ver. 18, 19, the διαθηκη conſecrated with blood was the tables of the law. Covenants, according to the conſtant cuſtom of the Eaſt, were ratified by the ſprinkling of blood; but by no means every teſtament. See Exod. xxiv. 6, 8. The idea of a teſtament is therefore ſuperadded, in ver. 16, 17. to that of a covenant, which prevails through the whole paſſage. Hammond.

" Whitby on Heb. ix. 20, has much acute reaſoning to prove that in ver. 16. of that chapter, the death τε διαθεμενε, imports, of one who confirms his promiſe, or covenant, by his own blood. This, if correctly founded, would reconcile the difficulty in Hammond as ſtated above in this paſſage.

" In the title, the word Teſtament may properly be retained, as intimating that in the Goſpel invaluable gifts are freely given antecedently to all conditions required; namely, Chriſt's giving himſelf for mankind, calling them, and beſtowing ſufficient grace to bring them to him. It is a teſtament, as in that the Chriſtian's inheritance is ſealed to him (eſt enim voluntas Chriſti morte ipſius confirmata. Grotius): and as containing the hiſtory of the life and of the death of the teſtator. Hammond. See Grotius ad loc.

" It appears however to be the beſt opinion, that Teſtamentum, by which διαθηκη is rendered in the old Italic verſion of the Scriptures, and which was in many places changed by St. Jerom in the Vulgate into Pactum, bore the full meaning of διαθηκη in the popular Latin of the firſt ages, and imported a covenant as well as a teſtament: for, the Italic uſes it in the covenant with Noah: Hoc ſignum teſtamenti æterni inter me et inter terram, Gen. ix. 17. It is alſo uſed, Iſaiah xxx. 1. to expreſs συνθηκη, which never imports a will or teſtament; but has no other ſenſe than pactum, a covenant. Thus at leaſt the tranſlator of Irenæus, iv. 34, p. 326, quoting the old Italic. Further, the Italic verſion was very ancient, poſſibly almoſt coeval with the firſt preaching of Chriſtianity to the Romans: and the higher it aſcends, the more improbable it ſeems that the earlieſt teachers of the religion would

would permit ſuch an error to ſubſiſt throughout the Old and New Teſtament, as the word Teſtamentum employed in a ſenſe not well known, and current amongſt the common claſs of Roman diſciples. St. Jerom therefore ſeems to have changed the word to Pactum, only for the ſake of preciſion: for, in Pſ. xlix. 5, and 16, he retains teſtamentum even where a covenant is meant; and in the New Teſtament, which he wholly tranſlated anew, and not merely corrected as the Pſalms, he retains, Acts vii. 8. the ſame word in the ſame ſenſe.

" Upon the whole, διαθηκη and teſtamentum appear to be ſimilar, and the original import of both to have been, in general, that of ſtipulations properly teſtified: in poliſhed language, however, they became reſtricted to that branch of teſtified deeds termed a teſtament, or will; but they continued to be extended to covenants alſo in popular ſpeech. Thus the only inſtance of διαθηκη importing a covenant or ſtipulation in claſſical authors, is in the colloquial language of Ariſtophanes, Aves, 439. Suidas. Scapula. This ſenſe of διαθηκη obtains throughout the Septuagint, to expreſs the Hebrew ברית, berith, a covenant; where, as Jerom obſerves, Aquila uſed the eſtabliſhed word for covenant, συνθηκη. The Italic verſion, in a ſimilar manner, renders Berith by Teſtamentum, which, ſays Jerom, note on Malach. ii. in pleriſque ſcripturarum locis—ſonat—pactum viventium. Hence from the O. Teſt. the words clearly in the ſenſe of covenant deſcended to the New, and in time became the title of the book. Michaelis, c. i. Comp. Britiſh Critic for June and Auguſt, 1794, art. Michaelis." Vol. i. p. 1.

The annotations on the Lord's Prayer are thus judiciouſly ſelected.

" V. 9. *After this manner therefore*—] ουτως ουν—Not, as Grotius, in ſimilar words; but a direct command to pray in theſe. Luke xi. 2. " When ye pray, ſay—" Ουτως expreſſes a direct form in various places, as LXX, Num. vi. 23. xxiii. 5, 16. So Iſa. viii. 11. and in many other places, ουτω λεγει ὁ Κυριος, is the ſame as, τα δε λεγει ὁ Κυριος, Iſa. xxx. 12. and elſewhere.

" The diſciples requeſt Chriſt to teach them ſo to pray, as John taught his diſciples, Luke xi. 1. Now it is highly probable that John taught his diſciples to pray as the Jewiſh maſters, who gave their ſcholars a form, called Kaddiſh magiſtrorum, from which they did not vary. Whitby, ſo Lightfoot.

" See an excellent comment and diſſertation on the Lord's Prayer in Whitby. It will not admit of being reduced in this abridgment.

" V. 9. *Our Father which art in heaven!*] Some of the learned are inclined to think, that our Lord, in this divine prayer, deigned to make uſe of ſeveral expreſſions in the Jewiſh precatory forms; and bring inſtances of ſimilarity from them to that purpoſe.

" Thus we are informed by Lightfoot from Maimonides in Tephilloth, the Sota, and Joma, that this ſublime expreſſion and epithet, אבינו שבשמים " —which is in heaven," was very frequent amongſt the Jews. In this particular paſſage this opinion is ſtrengthened by obſerving, that the ſame phraſe is repeated frequently in St. Matthew's Goſpel, c. v. 16, &c.; nor is it ever found in the other Evangeliſts, except

except in a parallel place, Mark xi. 25, 26. And St. Matthew writing for the Jews, and often giving the words of our Lord in the Chaldee or Hebrew idiom; as, "the kingdom of heaven," for, "the kingdom of God." It may be concluded, that an expreſſion ſo peculiar to this Evangeliſt, was not unuſual with the Jews of that age. That they called God their Father, ſee Deut. xxxii. 6—15. Exod. iv. 22. Iſa. lxiii. 16. lxiv. 8, adding "in heaven," to contraſt with idol worſhip, Jer. ii. 27. (Lightfoot.)

"With reſpect to other phraſes produced, it is difficult to aſcertain, if the Jewiſh prayers, we now have, exiſted in the time of Chriſt. They are either the eighteen daily prayers now in uſe in the ſynagogues, and to be ſeen in Prideaux and Calmet; ſome of which Prideaux holds might be of that age, as they are ſpoken of as old forms in the Miſhna, in Beracoth, c. iv. § 3. (A. D. 180.) or they are gathered from the liturgies and talmudiſts of yet later authority. There is alſo a public prayer or benediction uſed at the opening of their ſervice, and named Kadeſch, or the Holy, from the firſt words. "Hallowed and magnified be thy name, O God! thy kingdom be eſtabliſhed, &c." Maimon. in Tephillah. It is eſteemed, ſays Calmet, much the moſt ancient; and being in the Chaldee language, it may have been, he conjectures, compoſed at, or ſoon after, the captivity. Hence, he thinks, our Lord (it is poſſible indeed, but very uncertain) may have taken the two correſponding clauſes from it. Calmet Dict. voc. Priere. Prideaux, part 1. b. vi. ann. 444. Grotius. Lightfoot. Whitby ad loc. Pere Simon carries the antiquity of theſe prayers very high: indeed he deems the prayer Kadeſch leſs ancient, becauſe in Chaldean, the language then underſtood; this implies, that the Hebrew prayers were written when Hebrew was ſpoken by the Jews, or before the captivity, in his opinion. Hiſt. Crit. N. Teſt. part i. c. vi.

"The divine condition of forgiveneſs, "as we forgive treſpaſſes againſt us," is, without pretence of ſimilarity, ſolely and excluſively the dictate of the great Author of our redemption.

"V. 9. *hallowed be thy name.*] Iſa. viii. 13. xxix. 23. 1 Pet. iii. 14, 15. Sanctum habere. Le Clerc. So Whitby; whom conſult on this text, and throughout the prayer.

"V. 10. —*thy kingdom come;*] —not the kingdom of glory; but the further extenſion of the goſpel, the kingdom of Chriſt, throughout the world, Rom. xi. 15. Pſ. lxxii. 11. Dan. vii. 14, 27.; and that it may work in believers the fruits of righteouſneſs, and peace and joy in the Holy Ghoſt, Rom. xiv. 17. Whitby. So Grotius. Le Clerc.

"V. 10. —*thy will be done*] —active obedience, in imitation of the angels, "who do his will," Pſ. ciii. 21. is chiefly deſired, including doubtleſs all ſubmiſſive obedience to the courſe of God's providence, as ch. xxvi. 42. Luke xxii. 42. Acts xxi. 14. Clem. Conſtit. xiv. 56. See quotations illuſtrating this diſpoſition of mind, in Grotius. So Whitby. Le Clerc.

"V. 11. —*our daily bread.*] The word επιουσιος is not known to exiſt except in this paſſage in the N. Teſt. To determine its import and derivation has found full employment for the critics. Some derive it from επιουσα, "future, or to-morrow's bread;" others from επι and ουσια, "ſufficient bread."

"Grotius,

" Grotius, obſerving firſt, that ſuperſubſtantialis, as in the Vulgate, cannot properly be expreſſed by this word; for επι in compoſition has not the import of ὑπερ, as ὑπερουσιωδη; and that before a vowel the iota is cut off, as επιουσιωδες in the Platoniſts; inſiſts, that the word cannot be derived grammatically, except from επιουσα, 'dies poſterus,' Ambr. the coming or ſucceeding day: that this is ſtrongly confirmed by Jerom's finding מחר, craſtinus, in the Nazarene Hebrew. (So Pere Simon; this Hebrew word meaning " of to-morrow," and thence, 'every day,' Luke. Vulg. quotidianum, reſolves all doubts. Hiſt. Crit. N. Teſt. part i. c. vii.) Further, that מחר extends to all the future time of life, as Exod. xiii. 14. xix. 10. Joſh. iv. 6. Prov. xxvii. 1.; and thus αυριον, Luke xiii. 33. and επιουσιον, to a regular future ſupport for that time: but to ſhow our truſt in God, this ſupport is aſked, and to be given in future daily portions;—da ſaltem diurna; —Grotius. So Lightfoot, and Scapula ad voc. So Canininus apud Bowyer—" To-morrow's bread." So Le Clerc; επειμι is advento, immineo, " bread of the coming day."

" Beza, on the contrary, with Mede and Toup, derives the word, not from επιεναι, as the Greeks form ἡ επιουσα, dies alterum proximè conſequens, Acts xvi. 11. " bread for to-morrow;" which is very forced, notwithſtanding Jerom's account of finding that ſenſe in the Nazarene Hebrew Goſpel; nor is it επι and ουσια, in the ſenſe of ſuperſubſtantialis, as the Vulgate, " ſpiritual bread of the future life," which is inconſiſtent with σημερον and καθ' ἡμεραν in the context; but he derives it from επι and ουσια, as the LXX form περιουσιος, rendering it with the ſcholiaſts επι την ημων ουσιαν επαρκουντα, or with St. Baſil in Aſcet. def. 242. προς την εφημερον ζωην τη ουσια ημων χρησιμευοντα, " ſufficient for our ſupport in the preſent life." Prov. xxx. 8. To this agrees the Syriac; panem neceſſarium, 'the bread we have need of.' Beza. And thus Mede. As the LXX forms from περιουσια, 'over being,' ſuperfluity; the adject. περιουσιος; thus Exod. xix. 5. 'a peculiar people,' is LXX λαος περιουσιος, a people, mine in a degree above the reſt; ſo επι and ουσια is adequate to being; ſufficient; as, Suidas το επι τη ουσια ἡμων αρμοζον, 'fit for our ſupport.' " Give us, not a ſuperfluous bread, but a ſufficient bread, O Lord! this day, or every day;" explained by καθ' ἡμεραν. Mede, p. 125. 86.

" Thus Toup alſo: To derive επιουσιος from επιων επιουσα with Scaliger, Salmaſius and Kuſter, is not according to the genius of the Greek tongue. It is from ουσια, like ομοουσιος, " bread neceſſary for our ſubſiſtence, daily bread." Toup. Ep. Crit. ad Epiſc. Glouc. p. 140. Bowyer. So Doddridge. Macknight.

" Michaelis, on the other ſide, joins Father Simon in thinking מחר deciſive; and with good reaſon according to his own idea, that the Nazarene Goſpel is the interpolated original of St. Matthew, and this paſſage not interpolated.

" And thus, laſtly, Mr. Weſton, whoſe acuteneſs and elegance of criticiſm are well known, illuſtrates רמחר, dimchar, " until to-morrow," (and not with a ב " of to-morrow,") by εις την επιουσαν in Joſephus Ant. lib. iii. c. 10.; and hence concludes, that τον επιουσιον alſo was intended to mean εις την επιουσαν, or εις αυριον, " until to-morrow." See Britiſh Critic, May 1796. Ἡ επιουσα is a uſual phraſe,

Prov.

Prov. xxvii. 1. LXX. Syneſ. Scapula; often uſed by St. Luke in the Acts for the morrow; ſo that he might have even uſed it here, as he changed σημερον into καθ' ἡμεραν, if he had wiſhed to convey that ſenſe. Dimchar, however, though well expreſſed by εις την επιουσαν, may yet be a forced or improper rendering of επιουσιον. This ſeems much to depend on the weight to be allowed to the Nazarene Goſpel.

" The reader will obſerve how nearly " this day," or " day by day," our daily bread, expreſſes the ſenſe both of Grotius and of Mede. So that, as Mede truly ſays, " the meaning in general is indifferently well agreed upon; but much ado there is what this word επιουσιος ſhould ſignify."

" Bread, לחם, includes plainly, as the Latin victus, all articles of ſubſiſtence and raiment, as Gen. xviii. 5. xliii. 31, 34. 1 Sam. ix. 7. 1 Kings xxi. 7. 1 Tim. vi. 8. Grotius. Whitby.

" V. 12. *forgive us our treſpaſſes,*] οφειληματα, debts, the Syriac idiom for treſpaſſes. Beza. See note on c. xxiii. 16. infra. As the Greeks, οφειλειν δικην; and the Latins, pœnas debere. Thus the Hebr. חוב, a debtor, uſed for thoſe, pœnæ obſtricti, liable to a puniſhment or forfeiture. So Dan. i. 10. " to endanger his head." Grotius. So Taylor's Concord. voc. חוב, reum efficere, one liable to forfeit, a debtor. Comp. Luke xiii. 2, 4. xi. 4.

" V. 13. *Lead us not*—] Suffer us not to be led—Ne nos patiaris induci, as Cyprian. apud Auguſtin. de bono perſev. c. 6. See alſo Auguſtin adv. Julian. lib. v. cap. 2. Beza. Alſo Tertull. de Orat. Domin. c. 8. Mill Proleg. N° 705.

" V. 13. —*into temptation*] in the ſame ſenſe as that c. xxvi. 41. To be, as the Jews expreſs it, brought into the hand or power of a temptation: not the uſual trials; nor yet general times of perſecution; but ſuch, where God, not tempting to evil, but as a righteous judge, for their over-confidence, or neglect of him, withdraws his grace, and ſuffers men to be overcome by the power of temptation. Beza. Grotius. Whitby. See note on c. xxvi. 41. infra.

" V. 13. *deliver us from evil*] from το πονηρον, from evils of various kinds; i. e. grant us ſtrength to oppoſe it! referring to the preceding clauſe; " deliver us by thy grace!" or, deliver us from, ὁ πονηρος, as Tertullian, Origen, and Chryſoſtom, the Evil Spirit, who is the author of theſe aſſaults; from Satan, ὁ πειραζων, c. iv. 3. Beza, Grotius. Whitby. Of his agency, comp. Gen. iii. 15. Matt. xii. 28. 1 John iii. 8. Heb. ii. 14. Rom. 16. 20. Doddridge, ſect. xxxv. on Luke iv. 33. n. h.

" V. 13. *thine is the kingdom*—] The Jews in the temple, at the end of their prayers, and in reciting their phylacteries, at the name of God, repeated, " Bleſſed be the name of the glory of his kingdom for ever and ever!" Lightfoot. A ſimilar cuſtom prevailed, if not amongſt the other eaſtern nations, certainly amongſt the Greek Chriſtians; various forms of whoſe doxologies, from the early Greek Fathers, as Clemens and Polycarp, may be ſeen in a note on 1 Ep. Clemen. ad Corinth. c. xx. edit. Wotton, Cant. 1718, p. 103. In the Vulgate, and in the Latin Fathers, this doxology in the text does not appear. It becomes then a difficult queſtion, whether it was negligently

gently omitted in the Latin copies of the N. Teſt. often ſufficiently faulty, or was interpolated by the Greeks.

" The objections to it are nearly thus collected by Mill. It is wanting in the Camb. Vatican and Steph. β. MSS.; in the Complut. edition, the Vulgate, Arabic, Copt. Sax. verſions; in the Latin Fathers, as Tertullian, Cyprian, Jerom. Chromat. Ambr. Auguſtin. Of the Greeks, in Origen, Nyſſen. the Catech. Myſtagog. which is by Cyril, or a later work; and this when treating of the Lord's Prayer. Jerom, by his ſilence, probably did not find it in the Nazarene Hebr. Goſpel; nor is it in St. Luke. It appears in the interpolated Apoſtol. Conſtitut. lib. iii. c. 18. Chryſoſtom, Comm. on St. Matthew, is the only one for ſome centuries who expounds it as part of the Lord's Prayer. It had then found its way into the MSS. as is confirmed alſo by the Gothic verſion of that age, and by the Syriac. Mill, edit. Kuſter, ad loc. It probably, as the Complut. editors obſerve, was taken from the Greek Liturgies. Mill. Prol. 888, 1098. And thus Grotius; adding,—it being unknown to the Latins. Beza mentions the arguments; but is doubtful. Note: he appears to have by miſtake written Chryſoſtom for perhaps ſome Latin Father; aſſerting, that, he does not notice the clauſe. Le Clerc, ſtating the queſtion, apprehends the Greek Liturgies rather took it from the ancient copies of the Goſpel. Similar doxologies are in 1 Ep. Clem. ad Cor. c. xx. lviii. lix. Le Clerc.

" Laſtly, Whitby replies to Mill, that this clauſe is in very many ancient Greek copies; (in truth, in the Alex. MS. and in almoſt all the reſt which we now poſſeſs, thoſe who have it not being nearly all ſpecified above;) in the Syriac verſion, which, ſays Walton, is nearly of the firſt century; in the Arabic alſo, (and ſo Grotius and Le Clerc, though Mill gives it as wanting,) and the other eaſtern verſions; and is owned in the Greek Liturgies; and was, at leaſt the purport of it, a familiar doxology of the Jews, whence Chriſt probably took it. See Druſius and Lightfoot. Alſo he ſtates, that it is very improbable the Fathers of the Greek church ſhould preſume, as Mill aſſerts, to add from the Liturgies to a form of our Lord's own compoſing; and that only in St. Matthew, and not in St. Luke. It is not unlikely that our Lord, delivering this form twice on different occaſions, might omit this clauſe one of the times; and that the Latin copies, full of errors, might leave it out in both; leſt the Evangeliſts ſhould ſeem to differ in a matter ſo conſiderable. Further, it is given twice in the Apoſt. Conſtit. lib. iii. c. 18. and vii. c. 24. Iſidor. Peluſiota, lib. iv. ep. 24. mentions it. Lucian in his Philopatris ſeems to advert to it. The evidence of Origen is not ſo eſtimable, he having alſo unreaſonably omitted " thy will be done!" and " deliver us from evil!" in St. Luke. In fine, Gr. Nyſſen and Ambroſe do quote this clauſe; only they join, " the Father, Son, and Holy Spirit," after the cuſtom of the Greeks. Whitby ad loc. et Exam. Millii, lib. i. c. i. n. 2.

" On the whole, it may ſeem, that the doxology is eſtabliſhed by the Greek MSS. and eaſtern verſions; though ſome of Whitby's proofs from Lucian, Nyſſen and Ambroſe are not perhaps ſo concluſive.

" V. 13. *Amen.*] This is in the Vulgate; perhaps inſerted by Jerom: it is wanting in a few Greek copies, Mill. This word may have

have been inſerted, as being uſual for the Jews and Chriſtians to anſwer as a reſponſe. Num. v. 22. Nehem. v. 13. viii. 6. 1 Cor. xiv. 16.; but was probably ſpoken by our Lord, as it is found at the foot of prayers in the O. Teſt. Pſ. lxxii. 19. Le Clerc.

" Forms of Prayer preſcribed in the Bible are: Num. vi. 23. Deut. xxi. 8. xxvi. 13. Joel ii. 17. Bp. Wilſon." P. 118.

In our progreſs through the Annotations, we find that Bowyer has ample juſtice rendered him. In a work like this, ſome things however will appear to be omitted, of which the learned author, in a ſecond edition, will we are certain be anxious to avail himſelf. Perhaps good uſe might have been made of Harmer's Obſervations: at p. 30, at the word αλαλαξειν, ſome very ingenious criticiſms on this word, and the lamentations at funerals, may be found in Ruſſel's Hiſtory of Aleppo, vol. i, p. 442. But altogether we ſay, without the ſmalleſt reſerve, we never ſaw a book more admirably adapted for the uſe of ſtudents, more creditable to an author's ſagacity, diligence, and erudition, or more likely to make the inveſtigation of the ſcriptural ſubjects of the New Teſtament eaſy and agreeable. The writer's own conjectures, which are introduced with the greateſt modeſty, in the body of the work, are often very happy, and always deſerve the moſt ſerious attention; when we ſay this, we have a particular view, among numerous other portions, to vol. ii, pp. 60, 1, 2, 3, 4, 5, and ſeq. In a ſecond edition, ſomething of an Index would be of uſe to the ſtudent, which might be made acceptable to more critical readers, by having particular references to the more difficult or controverted paſſages.

We would willingly conſider the preſent work, excellent as it is, as the harbinger to other and ſimilar labours from the author's pen. Perhaps at ſome future hour of literary leiſure, reflection on the uſefulneſs of what he has already produced, may ſuggeſt to him the expediency of beſtowing the ſame attention on the Epiſtles, and the Apocalypſe, which he has ſo ſucceſsfully exerciſed upon the Goſpels. The ſtudent will then have a manual, which he muſt at preſent ſeek, if not in vain, yet not without much arduous labour, and diverſified reſearch. We ſcruple not to affirm, that, in what we have above hinted, our own wiſhes are ſtrongly ſeconded by many of thoſe, for whoſe effectual and ſolid benefit Mr. Elleſly has demonſtrated the moſt anxious and moſt auſpicious zeal.

ART.

ART. II. *A Tour round North Wales, performed during the Summer of* 1798: *containing not only the Deſcription and local Hiſtory of the Country; but alſo a Sketch of the Hiſtory of the Welſh Bards; an Eſſay on the Language; Obſervations on the Manners and Cuſtoms; and the Habitats of above* 400 *of the more rare Native Plants; intended as a Guide to future Touriſts. By the Rev. W. Bingley, B. A. F. L. S. of St. Peter's College, Cambridge. Illuſtrated with Views in Aquatinta, by Alken. In Two Volumes.* 8vo. 1l. 1s. E. Williams. 1800.

LONG experience has inſtructed us always to take up a book with ſome degree of diſtruſt, which promiſes oſtentatiouſly in its title-page. Conſcious merit diſdains all artificial aids, and truſting that its productions will ſtand the teſt of careful and ſerious examination, it is not at all anxious to appear to the world but in the ſimple garb of unornamented truth. We muſt, however, candidly acknowledge that, in our progreſs through theſe volumes, we do not find any great occaſion to complain of deception, one inſtance alone excepted. The reader who ſees in the title-page a promiſe of Views in Aquatinta, and receives from his bookſeller a charge of a guinea for two octavo volumes, would certainly expect more than *four* views. We wonder, indeed, that the author, who appears to have a good taſte and talent for this art, and who muſt be conſcious that theſe views are to be produced with no extraordinary degree of labour or expence, did not give a greater indulgence to his own propenſities. With this ſingle exception, we have no heſitation in declaring, that theſe volumes deſerve to be ranked among the beſt performances of the kind; nor will any one hereafter act wiſely, who ſhould viſit North Wales, without making them his companions. They bear every internal mark of diligent inveſtigation, and patient reſearch; nor did the writer diſdain any perſonal fatigue or inconvenience by which he might obtain information, or promote the more accurate knowledge of the places and manners he profeſſes to deſcribe. Beginning at Cheſter, the deſcription of which place he ingenuouſly acknowledges to be borrowed in a great meaſure from Pennant, Mr. Bingley makes the regular circuit of North Wales. The ſubject is indeed far from being exhauſted; but as ſo many publications of Tours in Wales have of late years appeared, we can hardly do more than give our readers a general character of this work, which indeed we have already done, and ſubjoin a ſpecimen of its mode of execution.

"The village of Llanberis is romantic in the extreme; it is ſituated in a narrow graſſy dell, ſurrounded by immenſe rocks, whoſe ſummits, cloud-capped, are but ſeldom viſible to the inhabitants from below. Except two tolerable houſes in the vale, one belonging to Mr. Jones, the agent to the copper mine, and the other, which is on the ſide of the lake oppoſite to Dolbadarn caſtle, belonging to the agent to the ſlate quarries, the whole village conſiſts but of two cottages, apparently the moſt miſerable. They are in general conſtructed of a ſhaly kind of ſtone, with which the country abounds, and with but juſt ſo much lime as to keep out the keeneſt of the mountain blaſts. The windows are all very ſmall, and, in addition to this, by far the greater part of them, from having been formerly broken, are blocked up with boards, leaving only three or four panes of glaſs, and affording ſcarcely ſufficient light within to render even "darkneſs viſible." Here I might have expected to find a race of men, who, ſubject to the inconveniences, without participating in the benefits of civil ſociety, were in a ſtate little ſhort of miſery. Theſe men, it might again be ſuppoſed, in this ſecluded place, with difficulty contriving to keep up an exiſtence, would be cheerleſs as their own mountains, ſhrowded in ſnow and clouds; but I found them not ſo, they were happier in their moſs-grown coverings, than millions in more exalted ſtations of life; here I truly found, that

Tho' poor the peaſant's hut, his feaſts tho' ſmall,
He ſees his little lot, the lot of all:
Sees no contiguous palace rear it's head,
To ſhame the meanneſs of his humble ſhed;
No coſtly lord the ſumptuous banquet deal,
To make him loathe his vegetable meal;
But calm, and bred in ignorance and toil,
Each wiſh contracting fits him to the ſoil.
Cheerful at morn he wakes from ſhort repoſe,
Breathes the keen air, and carols as he goes.
At night, returning, every labour ſped,
He ſits him down the monarch of a ſhed.

"There are two houſes in this village, at which the wearied traveller may take ſuch poor refreſhments as the place affords. One of theſe belongs to John Cloſe, a grey-headed old man, who, though born and brought up in the north of Yorkſhire, having occaſion to come into Wales when he was quite a youth, preferred this to his Yorkſhire home, and has reſided here ever ſince. The other houſe is kept by the pariſh-clerk, who may be employed as a guide over any part of the adjacent country. I found him well acquainted with the mountains, and a much more intelligent man than guides in general are. He does not ſpeak Engliſh well, but his civility and attention were a ſufficient compenſation for that defect. Neither of theſe places afford a bed, nor any thing better than bread, butter, and cheeſe, and perhaps, eggs and bacon.

"As I was one day ſitting to my ruſtic fare, in the former of theſe houſes, I could not help remarking the oddneſs of the group, all at the ſame time, and in the ſame room, enjoying their different repaſts. At one table was ſeated the family of the houſe, conſiſting of the hoſt, his

his wife, and their ſon and daughter, eating their bread and milk, the common food of the labouring people here; a large overgrown old ſow making a noiſe, neither very low nor very muſical, whilſt ſhe was devouring her dinner from a pail placed for her by the daughter, was in one corner, and I was eating my bread and butter, with an appetite ſteeled againſt niceties by the keenneſs of the mountain air, at a table, covered with a dirty napkin, in the other corner. This ſcene, however, induced me ever afterwards, in my excurſions to this place, to bring with me refreſhments from Caernarvon, and enjoy my dinner in quiet in the open air. But, excepting in this ſingle inſtance, I did not find the houſe worſe than I had any reaſon to expect in ſuch a place as this. The accommodations in the clerk's houſe are poor, but the inhabitants ſeemed very clean and decent people.

"The church of Llanberis, which is dedicated to St. Peris, a cardinal, miſſioned from Rome as a Legate to this iſland, who is ſaid to have ſettled and died at this place, is, without exception, the moſt ill-looking place of worſhip I ever beheld. The firſt time I viſited the village, I abſolutely miſtook it for an antient cottage, for even the bell turret was ſo overgrown with ivy as to bear as much the appearance of a weather-beaten chimney as any thing elſe, and the long graſs in the church-yard completely hid the few grave-ſtones therein from the view. I thought it indeed a cottage larger than the reſt, and it was ſometime before I could reconcile to myſelf that it was a church. Here is yet to be ſeen the Well of the Saint, incloſed within a ſquare wall; but I met with no ſybil, who, as Mr. Pennant relates, could divine my fortune by the appearance or non-appearance of a little fiſh which lurks in ſome of it's holes.

"The curate I ſaw, and was introduced to; he reſides in a mean-looking cottage not far diſtant, which ſeemed to conſiſt of but few other rooms than a kitchen and bed-room, the latter of which ſerved alſo for his ſtudy. When I firſt ſaw him, he was employed in reading in an old volume of ſermons. His dreſs was ſomewhat ſingular; he had on a blue coat, which had long been worn thread-bare, a pair of antique corderoy breeches and a black waiſtcoat, and round his head he wore a blue handkerchief. His library might have been the ſame that Hurdis has deſcribed in the *Village Curate*.

> Yon half-a-dozen ſhelves ſupport, vaſt weight,
> The curate's library. There marſhall'd ſtand,
> Sages and heroes, modern and antique:
> He, their commander, like the vanquiſhed fiend,
> Out-caſt of heav'n, oft thro' their armed files
> Darts an experienced eye, and feels his heart
> Diſtend with pride, to be their only chief:
> Yet needs he not the tedious muſter-roll,
> The title-page of each well known, his name,
> And character.

From the exterior of the cottage it ſeemed but the habitation of miſery, but the ſmiles of the good man were ſuch as would render even miſery itſelf cheerful. His ſalary is about forty pounds, on which, with his little farm, he contrives to ſupport himſelf, his wife, and a horſe,

horſe, and with this ſlender pittance he appeared perfectly contented and comfortable. His wife was not at home, but from a wheel which I obſerved in the kitchen, I conjectured that her time was employed in ſpinning wool. The account I had from ſome of the pariſhioners of his character was, that he was a man reſpected and beloved by all, and that his chief attention was occupied in doing ſuch good as his circumſtances would afford to his fellow creatures." Vol. i, p. 190.

We inſert the following alſo, as being highly creditable both to the author's ſenſibility and his poetical talents.

"Llanfawr, *the Great Village*, I next arrived at. This is the ſuppoſed place of interment of Llywarch Hên, or *Llywarch the Aged*, a Cambrian Prince, and a moſt celebrated Britiſh bard and warrior, who flouriſhed in the ſeventh century; and, after a life of viciſſitudes and misfortunes, died at the great age of a hundred and fifty years. Dr. Davies mentions in his time an inſcription being upon the wall under which he is ſaid to have been interred, but that being now covered with plaſter is not viſible. Not far from hence is a circle of ſtones, called Pabell Llyarch Hên, or *the Tent of old Llyarch*, where, it is probable, he had a houſe, and ſpent the latter part of his days. In his activity in oppoſing the encroachments of the Saxons and Iriſh, he loſt his patrimonial poſſeſſions, and every one of his four and twenty ſons. Upon the loſs of all his friends, he retired to a hut at Aber Cuog (now Dôlguog, near Machynlleth) to ſoothe with his harp the remembrance of misfortune, and to vent in elegiac numbers the ſorrows of old age in diſtreſs. He has deſcribed his deplorable ſituation in numbers the moſt ſimple and affecting, from which the following is a ſelection put into Engliſh dreſs.

"Hark! the cuckow's plaintive note
Doth thro' the wild vale ſadly float;
As from the rav'nous hawk's purſuit,
In Ciog reſts her weary foot;
And there, with mournful ſounds and low,
Echoes my harp's reſponſive woe.

Returning Spring, like opening day,
That makes all nature glad and gay,
Prepares Andate's fiery car,
To rouſe the brethren of the war;
When, as each youthful hero's breaſt
Gloweth for the glorious teſt,
Ruſhing down the rocky ſteep,
See the Cambrian legion ſweep,
Like meteors on the boundleſs deep.
Old *Mona* ſmiles ———
Monarch of an hundred iſles.
And Snowdon from his awful height,
His hoar head waves propitious to the fight.

But I—no more in youthful pride,
Can dare the ſteep rock's haughty ſide;

For

For fell diſeaſe my ſinews rends,
My arm unnerves, my ſtout heart bends;
And raven locks, now ſilver-grey,
Keep me from the field away.
But ſee!—He comes, all drench'd in blood,
Gwên, the Great, and *Gwên*, the Good;
Braveſt, nobleſt, worthieſt ſon,
Rich with many a conqueſt won;
Gwên, in thine anger great,
Strong thine arm, thy frown like fate;
Where the mighty rivers end,
And their courſe to ocean bend,
There, with the eagle's rapid flight,
How wouldſt thou brave the thickeſt fight!
Oh, fatal day! Oh, ruthleſs deed!
When the ſiſters cut thy thread.
Ceaſe, ye waves, your troubled roar;
Nor flow, ye mighty rivers more;
For *Gwên*, the Great, and *Gwên*, the Good,
Breathleſs lies, and drench'd in blood!

Four and twice ten ſons were mine,
Us'd in battle's front to ſhine;
But——low in duſt my ſons are laid,
Nor one remains his ſire to aid.

Hold, oh hold, my brain, thy ſeat;
How doth my boſom's monarch beat!
Ceaſe thy throbs, perturbed heart;
Whither would thy ſtretch'd ſtrings ſtart!
From frenzy dire, and wild affright,
Keep my ſenſes thro' this night." Vol. i, p. 153.

Mr. Bingley ſeems to have entered more into hiſtorical detail than appears neceſſary; this certainly occupies too large a portion of his work. He objects very often, and it ſhould ſeem not unjuſtly, to the haſty and careleſs aſſertions of Mr. Warner, and with equal reaſon queſtions the accuracy of Mr. Pratt's Gleanings; ſee vol. i, p. 133, vol. ii. p. 236. There is ſomething very like a bull, vol. i, p. 217, which we are the more ſurpriſed at, as the language is generally elegant and correct. We would gladly have found room for the entertaining account of the *Jumpers* in the firſt, and of the *Rockers* in the ſecond volume. The Itinerary is particularly acceptable; the account of the inns may perhaps be occaſionally queſtioned; we have heard praiſe beſtowed for civility, where Mr. Bingley profeſſes to have experienced a contrary treatment; but the author travelled on foot, and perhaps did not

make allowance for that want of ſagacity in innkeepers and landladies, of which moſt poets and authors have in their turn had occaſion to complain. Much praiſe is due to the writer's botanical taſte and talents; and his book is, altogether, an acceptable preſent to the public.

ART. III. *A Summary of Univerſal Hiſtory. Tranſlated from the French of M. Anquetil. Nine Volumes.* 8vo. 3l. 12s. Robinſons. 1800.

THE name of M. Anquetil is well known to all thoſe who are much acquainted with the modern literature of France. His *Eſprit de la Ligue* is a little work of great and deſerved popularity. There are few abridgments ſo accurate, and perhaps ſtill fewer which preſerve ſo much of that vivacity, which almoſt excluſively belongs to the narratives of contemporary writers. His *Intrigues du Cabinet* is generally, and perhaps juſtly, thought inferior: but it ought to be remembered, that the ſubject is leſs intereſting, and that the inferiority does not become very conſpicuous, till after the death of Henry IV, when it was perhaps impoſſible for any ſkill to have affected us ſo powerfully, as by the awful viciſſitudes and atrocious paſſions of the League. His "*Louis XIV, Sa Cour et la Regence*," was a book of great importance before the publication of the *Memoires de St. Simon*, becauſe it contained large extracts from that manuſcript. Since the publication of that amuſing and intereſting work, the importance of M. Anquetil's book has diminiſhed. He is now at an advanced age; and it appears, from ſeveral paſſages of his Preface, that he has ſuffered under the revolutionary tyranny, which, though it boaſts of its deſcent from philoſophy, has ſpared ſcarcely one man of letters of France, either of thoſe whoſe pernicious writings contributed to the miſery of the world, or of thoſe who were "guiltleſs of their country's blood." Unfortunately for the honour of learning, the number of the latter is very ſmall; yet it ought not to be forgotten, that *M. de Guignes*, one of the moſt learned men in Europe (who died lately at Paris) though labouring under the evils of poverty, and the infirmities of extreme old age, rejected with ſcorn the proffered bounty of the oppreſſors of his country; and that the *Abbé Delille*, the firſt poet of France, remains in exile, the voluntary victim of his honour, and diſdains to proſtitute his genius, or to lend his fame to tyrannical uſurpers,

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in ſpite of the importunity with which they court him to the acceptance of their diſhonourable dignities, and of penſions paid out of the plunder of their enſlaved people. The hoſtility of *Marmontel* to the Revolution, and the penitence of *La Harpe*, ought to be conſidered as a ſufficient atonement for the former compliances of theſe ingenious writers, with the faction calling itſelf Philoſophical. The character of M. Anquetil is unſtained by any connections with the Revolution, and his opinion of it may eaſily be collected from the preſent performance.

This work ſcarcely admits the diſplay of hiſtorical talents of the higheſt order. Critical diſcuſſion, or profound obſervation, or animated deſcription, are not to be expected, and would perhaps be miſplaced, in an abridgment of univerſal hiſtory, confined within the comparatively narrow limits of nine volumes. It is chiefly an abridgment of the Engliſh Univerſal Hiſtory, with the addition of thoſe remarkable facts which have occurred, or hiſtorical diſcoveries which have been made, ſince the appearance of that laborious and exact, though not very amuſing compilation. The firſt volume, which comprehends the hiſtory of the Orientals and Greeks, till their conqueſt by the Romans, is very judiciouſly abridged; and it gives us pleaſure to add, that it proves the ingenious author to be untainted by the faſhionable ſophiſtry of his age and nation. In a ſhort but very ſenſible account of the Moſaic coſmogony, and of the Jewiſh hiſtory, he is not deterred from profeſſing his belief in the Scriptures, either by the *perſecution* of *character*, which the ſophiſtical conſpirators carried on againſt every writer who dared to profeſs religion for the laſt fifty years, or by that furious perſecution, even unto death, which raged againſt the Chriſtian name throughout France, during the greater part of the time which he employed in the compoſition of his work*. In the ſame manner alſo, where this author, in the ſecond volume, relates the hiſtory of our Saviour, and the diffuſion of the Chriſtian religion, his narrative and reflections are ſuch, that his work may be ſafely put into the hands of youth; which can very rarely be ſaid of any publication from the French preſs.

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* At this period the Atheiſt *Le Queinet* (one of the illuminators of the age, ſince convicted of theft) boaſted that he employed both *reaſon and the guillotine* for the extirpation of prejudice, i. e. of a belief in God. He tells us that he found the guillotine a much more effectual inſtrument of converſion than reaſon; and this is almoſt the only fact that we ſhould believe on his teſtimony. (See his Letters to the Convention.)

It will not be expected that we ſhould give long extracts from an abridgment, or make it the ſubject of laborious criticiſm. It appears to us, that the ſpace allotted to different parts of the hiſtory has not been meaſured according to their relative importance. Five volumes are allotted to the hiſtory of the world before Mahomet, ſo that only four remain for univerſal hiſtory ſince that period. This is a very injudicious change in the plan of the Engliſh Univerſal Hiſtory. The author perhaps ſuffered the ancient part of his hiſtory to grow inſenſibly beyond its reaſonable proportion, and was therefore compelled to compreſs the modern into an inconveniently ſmall ſpace, leſt the whole work ſhould have become too voluminous. This is the diſadvantage of writing without an exact plan. Every author who begins to write without a previouſly arranged plan, muſt of neceſſity abandon the ſize of his work, and the proportion of its parts, to mere chance. This defect is peculiarly diſadvantageous in abridgments, of which method and proportion are among the chief excellencies.

In the ancient part of the hiſtory there is alſo another defect, which has perhaps principally ariſen from too cloſely following our Engliſh compilation. Too much ſpace is allotted to obſcure and even fabulous parts of hiſtory, and to dynaſties of Princes, of whom little is known but the name, and whoſe very exiſtence is not always eſtabliſhed by the cleareſt evidence. This defect is much more inconvenient in an abridgment than in an extenſive compilation. M. Anquetil's account of the French Revolution is ſhort and cautious, but very clearly intimates his opinion of that moſt calamitous event. One paſſage occurs in this account, which is ſo ſingular that we ſhall lay it before our readers.

"Many have endeavoured to diſcover the origin of theſe commotions (i. e. the taking of the Baſtile, &c.) and how they were organized. They aroſe, as is believed, from a ſpirit of revenge in the Duke of Orleans, who was diſpleaſed with the court; the malicious pleaſure which he took in throwing it into embarraſſment, and perhaps the hopes he had conceived of expelling from the throne his relation by whom it was occupied, and of eſtabliſhing himſelf in his room. It is ſaid that he devoted to the accompliſhment of this project the greateſt part of his property, which was immenſe. It is even ſuſpected that he was aſſiſted by Britiſh money to pay the populace; and this ſuſpicion becomes a certainty, when it is recollected that, at the commencement of our troubles, Pitt demanded from the Parliament a million ſterling, under the head of money for ſecret ſervice." Vol. vii, p. 333.

It is not neceſſary to make any obſervations on this moſt ridiculous charge. No million for ſecret ſervice was voted in the

year 1789; and we fear that M. Anquetil is ſo groſsly ignorant of Engliſh affairs, as to confound the annual million applied towards the gradual extinction of the public debt with money voted for ſecret ſervice. The beſt excuſe we can make for him is, that he aſſigned this Engliſh origin to the Revolution, in order that he might be more at liberty to condemn it without offending the national prejudices of Frenchmen. If he perſuades his countrymen to entertain a juſt abhorrence of their Revolution, we ſhall not think it worth our while to complain, that he employs for that purpoſe the moſt fabulous imputations againſt the Engliſh character. It is of far more importance to themſelves, to us, and to the whole world, that they ſhould think juſtly of their own Revolution than of the conduct of the Britiſh nation. Every Engliſhman muſt ſmile at ſuch abſurd accuſations.

The character of Louis XVI. does honour to M. Anquetil's honeſty and courage, when we conſider that it was written and publiſhed during one of the fierceſt periods of revolutionary deſpotiſm, when the murderers of that ill-fated prince were the maſters and oppreſſors of France. We ſhall extract the original and the tranſlation, that our readers may have the means of eſtimating the fidelity of this verſion.

"ORIGINAL.

"Louis XVI. etoit agé de trente huit ans et en avoit regné dix-huit. La poſterité ne le jugera ſur le temoignage des ecrits que les factions enfantent dans le tems de revolution. Elle ne confirmera pas les noms odieux que ces ecrits lui prodiguent. Il étoit bon, humain, et deſiroit ſincerement de procurer le bonheur du peuple. Ceux qui l'abordoient ſans qu'il s'y attendit le trouvoient quelquefois bruſque et farouche. Il etoit bon mari, bon pere, excellent maitre, mais en general il etoit plus eſtimé qu'aimé dans ſa cour. Louis XVI. avoit des connoiſſances, il aimoit la lecture. Avec beaucoup de bon ſens dans les occaſions importantes, il etoit timide et irreſolu. S'il avoit le courage de reflexion il manquoit du courage d'intrepidité qui plait aux François."

"TRANSLATION.

"Louis XVI. was thirty-eight years of age, and had reigned eighteen. Poſterity will not judge of his character from the teſtimony of thoſe publications which are the offspring of faction during times of revolution. It will not confirm thoſe odious names which were laviſhed upon him by theſe writings. He was of a mild, humane diſpoſition, and had a ſincere deſire to promote the happineſs of his people. Thoſe who accoſted him bluntly*, found him ſometimes blunt and auſtere. He was a good huſband, a tender father, and an excellent maſter; but in general he was more eſteemed than beloved in his court. Louis XVI. poſſeſſed knowledge, and was fond of reading.

* It ſhould be *unawares*. Rev.

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With a great deal of good ſenſe, he was obſerved on certain important occaſions to be timid and irreſolute. If he had that courage which ariſes from reflexion, he wanted that intrepid courage which pleaſes the French."

Upon the whole, it appears to us that this abridgment is judiciouſly made; that it inculcates only pure principles, and may be ſafely put into the hands of youth; and that it is perhaps better adapted to be uſed as a general guide to hiſtory than any other book which is in the hands of the public. It would be very eaſy to make it ſtill better calculated for that purpoſe, by adding authorities, by putting the date of the year, and the æra, in the margin of every page, and by ſubjoining a few ſhort and general tables of chronology. With theſe improvements, and perhaps a few maps, both of ancient and modern geography, it would become a moſt convenient ſchool-book.

ART. IV. *The Syſtem of the World. By M. Lambert. Tranſlated from the French, by James Jacque, Eſq.* 12mo. 162 pp. 3s. 6d. Vernor and Hood. 1800.

A SHORT Preface, of which the following paragraphs form the greater part, will manifeſt the object of the tranſlator.

"Letters on Coſmogony, by M. Lambert, were but little known in France, except from an extract inſerted in the Encyclopedian Journal for the year 1765, when I formed the deſign of giving them a greater degree of publicity. I might either have tranſlated or digeſted them; but I preferred the latter method for good reaſons.

"Theſe letters have ſomewhat of the freedom of arrangement which the epiſtolary ſtyle admits: the different ſubjects are blended together, and the train of ideas break off abruptly; circumſtances which require frequent references to what has gone before, and a degree of attention not eaſily commanded by the bulk of readers. But with the extract above-mentioned before me, I have been enabled to ſave them that trouble; in it each ſubject has found its proper place; and, as the whole is exhibited in a luminous point of view, I had only to purſue the ſame order, and to work on a canvas already traced to my hand. I thought theſe advantages might compenſate the reader for the loſs he would ſuſtain in reſpect of the beauties of ſtyle, which, beſides, a tranſlator but rarely ſucceeds in transfuſing from one language into another.

"It has been my chief ſtudy to comprehend fully the ideas of my author, and to deliver them clearly and with preciſion. As I had it not in my power to conſult himſelf, I ſubmitted my labours to the reviſion of a philoſopher and mathematician of the firſt eminence, who

honours me with his friendſhip, and whoſe name would ſuffice to impreſs the public with ſentiments favourable to my work."

The contents are as follows:

Encomium of M. Lambert.

Chap. I. Comets—Permanent State of the Solar Syſtem. Chap. II. Principles of Coſmogony. III. The Population of the Univerſe. IV. The Inhabitability of Comets. V. Number of Comets. VI. The Comets compared with the Planets. VII. Why ſo many Comets, and ſo few Planets. VIII. The Table of Halley. IX. Parabolical and Hyperbolical Orbits.—Part II. Chap. I. Of the Motions of the fixed Stars. II. The fixed Stars at different Diſtances from the Sun. III. The Milky Way—The Figure of the Starry Firmament. IV. The Syſtem of the Fixed Stars. V. Objection—Light of the Fixed Stars—At what Diſtance it is perceptible. VI. Motion of the Fixed Stars—Its Nature, its Velocity, its Direction—Orbits—Univerſal Motion. VII. Centres. VIII. Ellipſes changed into Cycloids.—Univerſal Motion. IX. General Concluſion—Recapitulation.

The encomium, or rather the account of M. Lambert's life, runs through 38 pages. In it the reader is told, that John Henry Lambert, the ſon of an honeſt ſtay-maker, was born at Malhauſen, on the 28th of April, 1728. He was deſtined to follow his father's buſineſs, for which neither his inclination nor his health rendered him fit. His fondneſs for books and knowledge was manifeſted in various ways, and at a very early period of life; but it met with conſiderable checks and obſtructions, which principally aroſe from the indigence of his parents. Perſeverance, however, got the better of all oppoſition, and unremitted induſtry and application gradually inſtructed his mind, and made him known to the world. He became a great linguiſt, a mathematician, a mechanic, an aſtronomer, &c. &c. and acquired the eſteem and friendſhip of many perſons of ſcience and diſtinction. He was finally an Academician, publiſhed ſeveral very good tracts, and died on the 25th of September, 1776.

After this *encomium*, in which the writer raiſes his hero to a very high level; and after the peruſal of the titles of the Chapters in the table of Contents, the reader may naturally be induced to expect a work of the very firſt kind in aſtronomy, but his expectation will be rather diſappointed on peruſing the book; for, in general, he will find the contents of the Chapters to be neither very extenſive nor very ſatisfactory; the obſervations and conjectures are proper, but rather obvious; nor does the work contain any elementary introduction. In ſhort, the contents of theſe Chapters may be conſidered as a ſort of familiar diſcourſes, ſuch as a man of learning would deliver

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extempore, in converſation, among lovers of ſcience, where neither the particular ſtatement of facts, nor calculation, can be introduced. Yet, it muſt be confeſſed that, amidſt a variety of obvious and rather ſuperficial obſervations, the reader will meet with ſome paſſages which ſhow that their author was a man of clear underſtanding, extenſive knowledge, and accurate judgment.

The following paſſages have been ſelected and tranſcribed, for the purpoſe of giving our readers ſome idea of the work.

"CHAP. VII. WHY SO MANY COMETS AND SO FEW PLANETS.

"That the comets are by far more numerous than the planets is a fact, the reaſon of which we proceed to inveſtigate: and this is a taſk the more incumbent on us, that we increaſe the number far beyond what is warranted by the diſcoveries hitherto aſcertained.

"According to the idea we have formed of the ſolar ſyſtem, it ought to be as populous as poſſible. For this purpoſe we give to it as many moving bodies as it can contain, without confuſion and without diſorder. Hence the moſt perfect plan of our ſyſtem will be that into which enters the greateſt number of orbits, all ſeparated from one another, and which in no one point interſects each other. If then we ſhould be able to prove that the orbits of comets correſpond to this end better than thoſe of the planets, the reaſon of their ſuperiority in point of number, muſt be ſeen and admitted by minds of the moſt ordinary capacity.

"The queſtion, therefore, comes ſhortly to this, which of theſe two ſpecies of orbits the eliptic* or circular, can be conveniently introduced in the greateſt number into the ſolar ſyſtem?

"If all the bodies in our ſyſtem deſcribed circles, the law of gravitation would require that the Sun ſhould occupy their common centre, or, in other words, that all thoſe circles ſhould be concentric: and we muſt not forget, that under the orbits of planets and comets is comprehended a conſiderable part of their ſphere of activity.

"Thus the ſyſtem would preſent the aſpect of a hollow ſphere, with the exception, that the circles not being permitted to touch each other, the exterior would be always larger than the interior, and would increaſe in magnitude in proportion as they were removed from the center. For, if they were joined in one another, as the Equator is in the Colures, they would have certain points of interſection, which we have expreſsly excluded from the ſyſtem.

"But in what *ratio* would the number of theſe circles or circular orbits increaſe? It could only be as their diſtance from the common centre. And whether they are placed in the ſame plane, or inclined under a certain angle, is a matter of perfect indifference, ſince they muſt remain for ever concentric, and conſequently the empty ſpaces be equally loſt.

"It will be recollected, that by placing ſix perihelions only between Mercury and the Sun, we found 3,600 eliptic orbits between the Sun and Saturn. Here, however, we ſhould ſcarcely find 150 circular ones.

* This is wrong throughout. It ſhould be elliptic and ellipſe. *Rev.*

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" We eaſily perceive that the great inconvenience of circles is owing to this circumſtance, that they muſt be concentric; an inconvenience which does not occur in the caſe of elipſes; and ſo much the leſs in proportion as they are oblong, like thoſe we have ſeen deſcribed by comets paſſing between Mercury and the Sun. For the Sun is not in their centre, but in one of their focuſes. Hence it is, that we cannot only imagine ſeveral of an equal magnitude, but we may interlace them a thouſand different ways, and make them diverge above, below, and on each ſide, towards all the regions of the world. In order to render the idea ſtill more ſenſible, we have only to conſtruct a ſphere compoſed of eliptic bands or fillets, and compare it with another made of thoſe of a circular form.

" It being then unqueſtionable that elipſes ſupply orbits in infinitely greater abundance than circles do, we *will* ceaſe to be aſtoniſhed that we ſhould people the heavens with ſo many legions of comets; and inſtead of being ſurpriſed that the number of the planets is ſo ſmall, we ſhall rather aſk why we have any of them at all. One is diſpoſed to imagine, that for the good of the world, not one of them ſhould be ſuffered to exiſt. By what title, in fact, can we pretend to hold our place? We may alledge, for want of a better reaſon, that good order, and the regular variety of ſyſtem, required that, among others, there ſhould be globes whoſe inhabitants might enjoy a more equable temperature. Perhaps alſo, room was found for a few circles in the interſtices of the eliptic orbits, and that we are here only by way of filling up the empty ſtowage." P. 40.

" CHAP. VII. OF PART II. CENTRES.

" Each fixed ſtar gravitates towards a centre, and has a motion round it; and in each ſyſtem of fixed ſtars reſides a common centre. But is this centre only a point in empty ſpace, or is it occupied by a body? This is the firſt queſtion we have to examine.

" Proceeding by a rule of analogy, it ſhould ſeem, that we ought to admit a central body, which, as ſovereign of the ſyſtem, governs all the bodies that revolve in it, and directs their motions. Such is the ſun in the ſolar ſyſtem, and ſuch ought to be ſome large body in each ſyſtem of fixed ſtars.

" I do not abſolutely affirm, that central motion could not exiſt in a ſyſtem whoſe centre is nothing but a point in *vacuo*; becauſe I have no doubt the bodies of which it is compoſed would nevertheleſs gravitate one towards another: thus, were the ſun withdrawn from the ſyſtem, the planets and comets would ſtill continue to revolve round the common centre of gravity. By reaſon, however, of the vaſt diſtance of the fixed ſtars from one another, reciprocal gravitation would be extremely impaired; and conſequently, for the ſame reaſon, it would be neceſſary to diminiſh their centrifugal force to prevent its preponderance; without this, it would carry off thoſe bodies at tangents, and diſſolve the ſyſtem. By that means the motion of the ſtars would be greatly retarded.

" Moreover, the ſame motion inſtead of being ſimplified, would become more and more complex. The mean direction of gravity in each ſtar, would be compoſed of I know not how many millions of

ſimple

ſimple and particular directions, and conſequently ſubject to perpetual variations. In proportion, therefore, as a ſyſtem is of vaſt extent and made for duration, the more it requires to be governed by a ſimple and general law. We have only to attend to the ſolar ſyſtem, and we ſhall perceive the utility of a central body on which the whole depends. In virtue of this body, it rarely happens that the planets and comets diſturb each other, and theſe extraordinary inſtances form but trifling exceptions. But were we to retrench the central body, the general law would be deſtroyed, and the exceptions alone would remain. Harmony, in that caſe, muſt be the reſult of an infinite combination, of individual and diſcordant impulſions; inſomuch, that the more our view of the whole became comprehenſive, the more we ſhould find the ſyſtem, inſtead of tending to ſimplicity, confuſed and perplexed." P. .

The concluſion is as follows:

"Let us recapitulate, and have done.—The law of gravitation extends univerſally over all matter. The fixed ſtars obeying central forces move in orbits. The milky way comprehends ſeveral ſyſtems of fixed ſtars; thoſe that appear out of the tract of the milky way form but one ſyſtem, which is our own. The ſun, being of the number of fixed ſtars, revolves round a centre like the reſt. Each ſyſtem has its centre, and ſeveral ſyſtems taken together have a common centre. Aſſemblages of their aſſemblages have likewiſe theirs. In fine there is an univerſal centre for the whole world, round which all things revolve. Thoſe centres are not void, but occupied by opaque bodies. Thoſe bodies may borrow their light from one or more ſuns, and hence become viſible with phaſes. Perhaps the pale light ſeen in Orion is our centre. The real orbits of comets, planets, and ſuns are not elipſes, but cycloids of different degrees. The orbits of thoſe bodies which are immediately ſubject to the action of the univerſal centre, can alone be elipſes."

This work contains one plate, which fronts the title-page. It exhibits a view of the proportional magnitudes of the planetory orbits; a view of the proportional magnitudes of the primary planets; and the apparent magnitudes of the ſun, as ſeen from each planet.

ART. V. *Dramas, and other Poems, of the Abbé Pietro Metaſtaſio. Tranſlated from the Italian, by John Hoole. In Three Volumes.* 8vo. 1l. 1s. Otridge, Faulder, &c. 1800.

THE Muſes of Italy have ſo long employed Mr. Hoole as their Engliſh interpreter, that to doubt of his qualifications for the office would be diſloyalty to them. Nor do we know

of

of any oppoſition. His claim is generally and juſtly admitted, and his tranſlations from the Italian Poets have been received as claſſical from the time of their appearance. One merit is very prominent in them; they are written in ſound and claſſical Engliſh, which, in a period of innovation and affectation, is no ſmall claim to praiſe. This tranſlator is of the old and regular ſchool, which conſiders our language as ſomething formed and fixed, not an imperfect dialect, which every pretender is at liberty to change and torture, according to his ideas of improvement. Mr. H. has, however, many other claims to approbation, ſome of which we ſhall take occaſion to exemplify in the preſent article.

Of the work before us, a part has long been known and approved. More than thirty years ago ſix of theſe dramas were publiſhed, in two volumes. Theſe were, *Artaxerxes*, *The Olympiad*, *Hypſipyle*, *Titus*, *Demetrius*, and *Demophoon*. In addition to theſe, Mr. Hoole has now given, *The Dream of Scipio*, *Achilles in Scyros*, *Adrian in Syria*, *Dido*, *Ætius*, *The Uninhabited Iſland*, *Zenobia*, *Themiſtocles*, *Siroe*, *Regulus*, *Romulus and Herſilia*, and the ſacred drama of *Joſeph:* beſides all the Cantatas, except the ſecond, third, and fourth, which are merely compliments to the imperial family. The tranſlator has alſo prefixed a ſhort account of Metaſtaſio's life and works, taken chiefly from Criſtini and Dr. Burney. By theſe additions three very handſome volumes are formed; and the Engliſh reader is preſented with a very ample and pleaſing ſpecimen of the works of a poet, unrivalled in eaſe and delicacy of ſtyle.

In tranſlating the Operas of Metaſtaſio, Mr. Hoole originally took up the plan of giving the dialogue entirely in blank verſe. This, therefore, as might be expected, he has continued. The ſpirit of the tranſlator does not ſeem to be at all abated by time, which might perhaps be expected after an interval of thirty years. This poſition we ſhall prove by inſerting a paſſage from one of the dramas now added; and our choice falls upon Zenobia, as being an opera of much intereſt, and containing a ſingular dramatic ſituation; a Princeſs, obliged to decide upon the death either of a huſband whom ſhe eſteems and reſpects, or of a diſcarded lover, diſmiſſed only from political obligations, who deſerves her regard, and for whom ſhe ſtill preſerves conſiderable remains of affection. In this ſevere ſtruggle, duty and virtue are made to triumph.

"ACT II. SCENE IX. Enter *Zenobia.*

Zen. (entering) What do I ſee? Thou in Armenia here?
Thou Zopyrus?

Zop. Ah! princeſs! bleſt event
That brings thee thus before me: 'tis from thee

I counſel

I counſel ſeek, or rather ſeek command,
In what concerns thy heart's moſt dear affection.
Zen. Even now I haſten to purſue my ſpouſe.
Zop. To find or loſe him muſt depend on thee.
Zen. What doſt thou mean?
Zop. I'm bound by ſolemn compact,
(Which nothing can annul) to take the life
Of Rhadamiſtus or of Tiridates.
Zen. O! heavenly powers!
Zop. Attend my words.—The firſt
Is by my followers now detain'd a priſoner;
The ſecond, by a meſſage forg'd to blind him,
For which this gem muſt ſeem a certain pledge,
(ſhews the ring)
Will ſoon be drawn to where his death is plann'd.
Zen. Whence did thy hand receive—
Zop. Firſt hear me ſpeak:
The power is mine to kill or ſave
Him whom my will elects.—That choice ſhall now
Depend on thee: the one by thee was lov'd,
And one thou haſt eſpous'd; for me determine,
And, at thy pleaſure, now abſolve or ſentence.
Zen. And muſt I then—O! cruel fate!—But whence
Such impious mandate!—What deteſted cauſe—
Who thus compels thee!
Zop. Now 'twere long to tell;
Time preſſes: much already have I loſt
In ſeeking thee—now open all thy heart,
And let me be diſmiſſed.
Zen. Eternal powers!
And couldſt thou then conſent (O! moſt inhuman!)
To ſuch a deed as this!
Zop. The ſovereign mandate
Admits of no diſpute; my life muſt anſwer
Should I neglect to obey.
Zen. What puniſhment,
What recompence, what power, howe'er ſupreme,
Can make that juſt which bears the ſtamp of guilt?
Zop. Adieu!—I came not hither to diſpute
With idle words.—Thou ſee'ſt how far, Zenobia,
Reſpect for thee might fix my wavering choice.
—Myſelf ſhall then determine. *(going)*
Zen. Stay, O! ſtay.
Zop. *(returning)* What would'ſt thou ſay?
Zen. Fain would I—yet reflect—
Aſſiſt me, Gods!
Zop. I underſtand thee well.
I muſt without thy ſpeech, prevent thy wiſhes.
This ever was the privilege of women.
Full well I know with reaſon muſt thou hate
Inhuman Rhadamiſtus: well I know

His ſtormy paſſions, jealouſy unjuſt;
The impious barbarous wound—enough—ere long
Thou ſhalt have ample vengeance. *(going)*
Zen. O! perfidious!
And doſt thou think Zenobia's heart can harbour
Impiety like this?
Zop. Be not offended:
Thy ſilence had miſled me—Ho! conduct *(to his followers)*
The princeſs to her conſort, while I haſte
To take the forfeit life of Tiridates. *(going)*
Zen. Yet hear me!—O! ye powers! you put my virtue
To too ſevere a trial—Muſt theſe lips
Pronounce the dreadful fate of Tiridates?
How has he injur'd me? The ſoul of honour,
The pride of ſpotleſs faith—and can I ever—
Zop. Does ſtill Zenobia doubt?
Zen. She has no doubts;
She knows too well whom duty bids her ſave,
But ſhrinks with horror at the dreadful ranſom.
Zop. I muſt no longer here remain—decide,
Or I am gone.
Zen. O! yet a moment ſtay.
Thou ſurely may'ſt conſent—
Zop. We loſe the time
In vain expoſtulation.—One muſt die.
Zen. Let then the death—O Heaven! how ſhall I ſpeak it?
—Preſerve for me—
Zop. Say—whom?
Zen. Preſerve them both,
If thou would'ſt have me owe to thee my peace;
If both thou can'ſt not ſave—yet ſave my huſband.
Zop. *(aſide)* 'Tis Rhadamiſtus then enjoys her love.
(To her) And canſt thou then, Zenobia, will the death
Of ſuch a faithful lover?
Zen. *(in agony)* Save my huſband!
And tell me not (O heaven!) what victim dies.
Zop. Would'ſt thou to life thy lord releaſe,
To looſe his bonds be mine;
Would'ſt thou preſerve thy future peace,
That care to me reſign.

I pardon every doubt of me,
Whoſe heart thou ne'er haſt known;
But ſoon, by what I've done for thee,
Shall Zopyrus be ſhown. [*Exit.*

SCENE X. *Zenobia* alone.

And doſt thou ſtill, inhuman! live, ſtill breathe?
And could'ſt thou then pronounce the fatal ſentence,
Yet feel not inſtant death, or break with horror
The heart where gratitude no longer dwells?
Since then—but what, Zenobia, haſt thou ſaid?

Why

Why wander thus?—Thou haſt fulfill'd thy duty,
And now lament'ſt with all a woman's weakneſs.
O! think this grief eclipſes every merit
Of ſuch a triumph: equal is the guilt
Of evil actions done, or good repented.
Alas! 'tis true—yet Tiridates dies!
And dies by my decree—even now, perhaps,
With his laſt breath invokes Zenobia's name;
Defend him, pitying Gods! To ſave my huſband
Was mine, 'tis your's to ſuccour innocence.
The ſuppliant prayers of one who knows not falſehood
Fly wing'd to heaven.—I come not now before you
With ſorrows that derive their ſource from crimes;
From a pure ſpring my tears unſullied flow.

Ye righteous Gods! who only know
The heart's conceal'd deſires,
Can tell if pure compaſſion now
My blameleſs vows inſpires.

'Tis true, from virtue's path ſevere
You bid me ne'er depart;
But different muſt in heaven appear
The juſt and cruel heart. [*Exit.*"

The Cantatas are a part of Metaſtaſio's works hitherto very little known; and, as their beauty is extraordinary, Mr. Hoole will be allowed to have rendered a good ſervice to literature, by bringing them forward into notice. He has divided them among his different volumes. Five (from the fifth to the ninth incluſive) are placed at the end of the firſt volume: one, the Triumph of Glory, which ſtands firſt in the author's arrangement, concludes the ſecond volume; and the reſt are ſubjoined to the third. The exquiſite beauty of the ſeventh, entitled The Storm, induces us to inſert it, preferably to any other, in the original, and in the tranſlation.

" La Tempesta. Cantata VII.

No, non turbarti, O Nice; io non ritorno
A parlarti d'amor. So che ti ſpiace,
Baſta così. Vedi che il Ciel minaccia
Improvviſa tempeſta; alle capanne
Se vuoi ridurre il gregge; io vengo ſolo
Ad offrir l'opra mia. Che! non paventi?
Oſſerva che a momenti
Tutto s'oſcura il Ciel, che il vento in giro
La polve inalza, e le cadute foglie.
Al fremer della ſelva, al volo incerto
Degli augelli ſmarrite, a queſte rare
Che ci cadon ſul volto umide ſtille,
Nice io preveggo . . . . . Ah non tel diſſi, O Nice,

Ecco

Ecco il lampo, ecco il tuono. Or che ſarai?
Vieni, ſenti; ove vai? Non è più tempo
Di penſare alla greggia. In queſto ſpeco
Riparati frattanto; io ſarò teco.

Ma tu tremi, O mio teſoro?
Ma tu palpiti, cor mio?
Non temer, con te ſon io
Ne d'amor ti parlerò.
Mentre folgori, e baleni,
Sarò teco, amata Nice,
Quando il Ciel ſi raſſereni,
Nice ingrata, io partirò.

Sedi; ſicura ſei. Nel ſen di queſta
Concava rupe in fin ad or giammai
Fulmine non percoſſe,
Lampo non penetrò. L'adombra intorno
Folta ſelva d'allori,
Che preſcrive del Ciel limiti all'ira.
Siedi, bell'idol mio, ſiedi, e reſpira.
Ma tu pure al mio fianco
Timoroſa ti ſtringi, e, come io voglia
Fuggir da te, per trattenermi, annodi
Fra le tue la mia man! Rovini il Cielo,
Non dubitar, non partirò. Bramai
Sempre un ſi dolce iſtante. Ah così foſſe
Frutto dell'amor tuo, non del timore!
Ah laſcia, o Nice, ah laſcia
Luſignarmene almen. Chi ſa? Mi amaſti
Sempre forſe fin or. Fu il tuo rigore
Modeſtia, e non diſprezzo; e forſe queſto
Eccеſſivo ſpavento
E pretеſto all'amor. Parla, che dici?
M'appongo al ver? Tu non riſpondi? Abbaſſi
Vergognoſa lo ſguardo?
Arroſſiſci? Sorridi? Intendo, intendo!
Non parlar, mia ſperanza;
Quel riſo, quel roſſor dice abbaſtanza.

E pur fra le tempeſte
La calma ritrovai;
Ah non ritorni mai
Mai più ſereno il dì!
Queſto de' giorni miei
Queſto è il più chiaro giorno
Viver così vorrei
Vorrei morir così."

" THE STORM.

Ah Nyſa, fly me not, nor think me here
With Love's forbidden tale to vex thine ear.

But

But ſee, in threatning ſkies
The gathering tempeſt riſe!
Say, wouldſt thou lead to ſheltering fold
Thy timorous flock! A friend behold
To ſhare thy taſk—and think me not too bold.
Haſt thou no dread? An inſtant ſhrouds
The face of heav'n in darkening clouds;
The wind high-lifting from the ground
The duſt and wither'd leaves, in eddies whirls them round.
From murmurs thro' the branches light:
From fluttering birds' uncertain flight:
From the drops that, falling ſlow,
Our cheeks bedew—full well I know
By every ſign—Ah! Nyſa, told I true?
Hark! how the thunder growls, the ſtreamy lightning view!
But whither, whither doſt thou fly?
Ah! turn again,—a friend is nigh:
Forget thy flock, to yonder cave repair,
And I, beſide thee plac'd, will watch my darling fair.

Thou trembleſt, idol of my heart,
New fears thy boſom move;
Fear not—from thee I'll ne'er depart,
Nor whiſper aught of love.

When thunders roar and lightnings play,
With thee ſtill let me dwell;
But when the ſtorm is paſt away,
Ungrateful nymph, farewell.

Sit then, ſecurely ſit, within the womb
Of this lone rock, no lightnings pierce the gloom,
No thunderbolt deſcends:
Wide circling round a laurel grove extends,
And from celeſtial wrath this hallow'd ſpot defends.
Sit then, my love—O heav'ns! I feel thee now
Cloſe-trembling at my ſide—thy hands entwin'd
Are lock'd in mine, as if deſign'd
To keep me near thee ſtill—and what ſhall bid me go?
Rage, rage, ye ſkies! ye rage in vain
Here ſtill unſhaken I remain.
O! moments ſought ſo long; but far more dear
Were theſe the fruits of love, and not of fear.
Yet let me, Nyſa, ſtill believe
And ſtill my flatter'd ſenſe deceive——
Who knows? Perhaps I long thy heart poſſeſs'd,
And modeſty, not rigour, chill'd thy breaſt.
The terror now thou ſeem'ſt to prove
Perhaps is but the feint of love.
Ah! ſpeak, my fair, have I the truth divin'd?
Thy lips are ſilent ſtill, thine eyes to earth declin'd.
O heavens! a bluſh; a ſmile!
Do theſe my hopes beguile?

O! no—

O! no—I ſee, nor ſee by hope alone,
That bluſh, that ſmile, makes every wiſh my own.

Amidſt the gloom, returning peace
Forbids me more to mourn,
Then never may the tempeſt ceaſe,
Or cheerful day return.

Of all the days the ſun can give
I ſeek no brighter ſky:
With thee, my love, I thus would live,
With thee I thus would die."

To ſay that Mr. H. has not perfectly equalled the delicacy of the original writer, is only to ſay that he has not done what every tranſlator muſt fail to effect, and what no language perhaps but the Italian will completely admit. He has certainly rendered his author well, and has made it very evident that he feels the ſpirit of his writings; and this commendation may fairly be extended to the three volumes.

ART. VI. *Sermons on the chief Doctrines and Duties of the Chriſtian Religion, in their natural Order. By William Dalglieſh, D. D. Miniſter of Peebles. Two Volumes.* 8vo. 12s. Creech, &c. Edinburgh; Reed, Glaſgow; Dilly, London. 1799.

WE agree with this author in his opinion expreſſed in the opening of his Preface, and account it a ſubject of juſt congratulation to our countrymen: "While irreligion and licentiouſneſs are miſerably convulſing many neighbouring ſtates, it is a proof of the good ſenſe and piety which have long characterized the Britiſh nation, that, among all ranks of men, and all denominations of Chriſtians, a regard for religion ſo generally continues." P. iii. To exhibit the chief doctrines and duties of our religion in their natural order, yet free from the ſtrict formality of ſyſtem, is the declared purpoſe of theſe Sermons.

"They begin with ſhewing the importance, the proper foundations and rules of religion, natural and revealed; the divine authority, perfection, and excellence of the Chriſtian religion, which comprehends both, and the chief doctrines of it which we ſhould know and believe. From theſe they proceed naturally to thoſe truths of our religion which tend more immediately to induce mankind to embrace it, and enforce that ſincere compliance with the goſpel, through the Holy Spirit, in

our repentance towards God, and faith in the Lord Jesus Christ, by which we become true Christians, and partakers of the salvation which Christ hath purchased for us. Having established this solid foundation of practical religion, they next go on to explain and inculcate those chief duties toward God, mankind, and ourselves, which, as men and Christians, we ought to perform. And they conclude with recommending earnestness and progress in religion, and the proper means and motives to them, till we arrive at that complete and everlasting happiness in heaven, which Christ hath assured to all who believe and obey his gospel." P. iv.

In general, these Sermons, by the length, and occasionally the learnedness of their discussions, are calculated rather to be read in private, or in families (as the author designed them) than to be pronounced from the pulpit; though, in any place or situation, they can scarcely fail to prove highly instructive to the readers, or the hearers of them.

In the Preface notice is given, that "Christians should in matters of religion, call no man master but Christ; this rule the writer of these Sermons hath always been anxious to observe." This notice led us to expect, that a variety of novel opinions would be produced in the course of the work, in which respect we were agreeably disappointed; instances of this kind being very rare, and demanding rather our respectful attention, than any unpleasant animadversion.

In Sermon VII, of vol. i, on John iii, 16, entitled, "A general View of the Scheme of Salvation," Dr. D. has thought fit to agitate the embarrassing question (of which most divines think it better to decline popular discussions) concerning ELECTION. He proposes to steer a middle course, betwixt Arminianism and Calvinism; with what success, we shall enable our readers to judge by some short extracts, which exhibit sufficiently his notions on this subject.

"We find many passages of scripture which plainly extend the scheme of salvation to all men, and many which as plainly give to the elect peculiar advantages." P. 230.—"We shall find that God provided for the salvation of all mankind who would accept it; and, that his gracious design might not be generally frustrated, that he elected a number in Christ who should be *certainly* brought to comply with it, and obtain its benefits." P. 231.—"To ensure success to his scheme of salvation, God in his infinite wisdom, elected a certain great number of mankind, yet without any merit of theirs, and without any injury to others, and gave them to Christ as his peculiar people, who, by his Holy Spirit, should *certainly* be brought to comply with his salvation, and be partakers of its benefits." P. 235.—"All may take the high consolation to be assured, that none will be excluded from Christ and his salvation, but those who, by their impiety, unbelief, and disobedience, exclude themselves." P. 237.—"Christ, as the common Saviour

viour of the world, is declared to have procured conditional salvation for all mankind; and as the special and effectual Saviour of the *elect*, to have also *ensured their* compliance with it through his Holy Spirit." P. 237.—" But while the Scriptures thus clearly represent Christ, in his general character and office, as the Saviour of the world, they represent him also as the special Saviour of the Elect; for whom he not only purchased salvation, but hath also *ensured* the effectual application of it." P. 242.—" Let us consider the administration of salvation to mankind in the gospel, and we shall find that it extends indefinitely to all, giving all access to Christ and his salvation; and provides, that the Elect shall be *actually* brought to him, and made partakers of his benefits by the Holy Spirit." P. 243.—" To all who will ask and receive him, the Holy Spirit is provided and promised, to enable men to comply with these offers of salvation made to them in the gospel." P. 244.

In the following passage, the privilege of the *Elect* seems to be lowered: " Whatever reception others may give to the Saviour and salvation, the Elect shall, through his Holy Spirit, be *enabled* to accept them." P. 247. The question is not, who are *enabled* to *accept*; for the author admits (if we mistake not) that all men are so enabled; but, who are *unable* to *reject* them.

" God, of his general goodness, hath provided for the eternal salvation of all who will receive it; and of his infinite wisdom and special grace, he hath *infallibly secured* the salvation of a great part of mankind; which God only knows, and which no man can number." P. 254.—" This view of the scheme of salvation is agreeable to the general economy of God towards his creatures, who, as to the animal creatures below us, hath provided for the happiness of all, though some fall short of it." P. 255.

Here the argument seems to be defective. It should have shown (which perhaps cannot be shown) that to a great part of the animal creatures happiness is " infallibly secured."

Much more satisfactory (we think) than this notion of the unconditional, irrespective election of *any* persons, is the explication of Mr. Pyle, in his Preface to the Epistle to the Romans, too long to be here cited; and most salutary and just, is the admonition of Bishop Pretyman, in his " Elements of Christian Theology" (vol. ii, p. 301): " If we believe that God is infinitely just and merciful, we must believe that he has equally enabled every man born into the world to work out his salvation, though we know so little of the divine government, that in many cases we cannot discern how that impartiality is maintained. This ignorance should lead us to be very cautious in what we pronounce concerning the decrees and counsels of God; it should make us reluctant to speculate upon these awful and mysterious subjects, and solicitous to avoid the perni-

cious error of aiming at being "wiſe above that which is written." P. 301.—"Rather than bewilder ourſelves in the inextricable difficulties of ſuch contemplations, to which our limited faculties are by no means competent, we ſhould exclaim with the pious and humble Pſalmiſt, "ſuch knowledge is too wonderful and excellent for us, we cannot attain unto it." P. 302.

We ſhall ſtate our objections to ſome other paſſages; and then produce, out of a multitude which we had marked, a few proofs of the author's piety and eloquence, ſufficient to compenſate for many blemiſhes.

In the following paſſages, fancy ſeems to prevail over ſound judgment:

"In the garden of Gethſemane, on the *eaſt* ſide of Jeruſalem, did our Saviour's ſufferings begin, and on Mount Calvary, on the *weſt* ſide of it, were they finiſhed; to ſignify that he died as "the propitiation for the ſins of the *whole* world." P. 372.—"And, as it is moſt probable, made coats of the ſkins of the offered victims, and put them on our firſt parents, as emblems of thoſe garments of righteouſneſs and ſalvation which ſhould be given unto, and put upon all that believe." P. 432.—"Then iſſued from his pierced ſide water and blood, emblematical of the two great bleſſings of ſalvation, which he then purchaſed, even ſanctification from ſin to holineſs, and juſtification from death to life eternal." P. 436.—"In the *Lord's Supper*, as the ſalvation of *one* perſon only is concerned, but in *baptiſm* the ſalvation of *two*, who muſt not ſee, that the preparation for this holy ordinance, the ſerioufneſs with which it ſhould be obſerved, and the fidelity with which the vows made in it ſhould be fulfilled, in place of being diminiſhed, ſhould rather be increaſed?" Vol. ii, p. 34.—"Out of the pierced ſide of our crucified Saviour there flowed at once blood and water; the blood of atonement, to deliver us from the puniſhments of hell; and water as an emblem of the Holy Spirit, to ſanctify and fit us for the happineſs of heaven." P. 109.

At p. 401, the preacher's eloquence runs to an exceſs of vehemence, when he ſpeaks of "burning deeps, fiery gulph, flaming waves, fiery eyes, flaming tongue." On theſe awful ſubjects, a preacher ſhould not uſe ſtronger language than that of Scripture.

But let us conclude our remarks by ſpecimens of ſound piety and genuine eloquence.

"Be thankful to God, the giver of all good, for theſe invaluable bleſſings, and dutifully improve them both, and both of them alſo in their juſt connection. Never imagine that reaſon, rightly exerciſed, can be contrary to revelation; or that revelation, rightly underſtood, can be contrary to reaſon, though it muſt often exceed it; for they are both rays from the ſame "Father of lights, with whom there is no variableneſs, neither ſhadow of turning." Never vilify reaſon, nor diſregard

diſregard conſcience; for they are the beſt bleſſings which the God of nature hath beſtowed on man, the foundation of knowledge, religion, virtue, and happineſs. Never undervalue or deſpiſe divine revelation; for it is one of the beſt bleſſings which the God of providence and grace hath given, or can give to man; the perfect rule of religion, and the ſure guide to everlaſting happineſs. Never exalt the one in prejudice to the other; for, without reaſon to perceive it, revelation were uſeleſs; and without revelation to ſupply its defects, reaſon were inſufficient. And never follow the one while you neglect the other; for thoſe who have fooliſhly ſeparated them, have often gone into the moſt dangerous errors; the enemies of revelation blundering moſt ſhamefully in the very firſt principles even of natural religion; and the enemies of reaſon building opinions and practices on revelation which it never authoriſed. God hath given both of them, O man! for your direction in religion and virtue; never ſeparate, but uſe them conjunctly for this important end. Ever exert your beſt reaſon to underſtand rightly divine revelation; and ever conſult carefully divine revelation, as being, in matters of religion and ſalvation, your only perfect and infallible guide." Vol. i, p. 76.

" Would we aſk the Holy Spirit, ſo as to obtain him, we muſt be willing to ſubmit in all things to his divine influence, and dutifully co-operate with and under him in the great work of our ſalvation. We can do nothing that has the leaſt merit to procure the Spirit of God, or that is neceſſary to facilitate his operations. But as the influences of the Holy Spirit are given, not to ſuperſede our rational powers, but to diſpoſe and enable us to direct them to their nobleſt objects and exerciſes; we muſt beware of counteracting his gracious influences, or of neglecting to improve them; but, like ſtudents under their maſter, muſt co-operate with our divine Inſtructor and Sanctifier, in every part of our duty. We ſhould guard our mind againſt levity and inconſideration, and cultivate a rational and ſerious temper, if we would wiſh to be formed by the Holy Spirit to wiſdom and goodneſs. We muſt, through his grace, diveſt our will of enmity to God and religion, if we would have it brought to a conformity to God and compliance with his goſpel. We muſt baniſh from our heart envy and malice, and cultivate love to God and man, if we would have the ſpirit of love and goodneſs to dwell there. We muſt abſtain from impure thoughts, deſires, and practices, and ſtudy univerſal holineſs, if we would hope to have our ſouls temples of the Holy Ghoſt: and we muſt not " be filled with wine, wherein is exceſs; if we would wiſh to be filled with the Spirit." We muſt carefully read and attend on the preaching of God's holy word; for the Goſpel is the miniſtration of the Spirit, and the mean of religious inſtruction, ſanctification, and comfort, which God hath appointed, and which his Spirit employs for the converſion of ſinners, and the religious improvement of ſaints. In attending on theſe, and the other ordinances of religion, we ſhould ever look up to God for his Holy Spirit, and highly eſteem, reverence, and love this divine inſtructor and aſſiſtant. Our mind ought to be attentive and docile to his inſtruction, our will obedient to his admonitions, and our heart thankful for his gracious influences, and ready

to improve them. Indeed, without the grace of God no man can do theſe things effectually, and none ought to attempt them, but with humble reliance on divine aſſiſtance. Without the dutiful uſe of our natural powers, which God hath given us, ill can we aſk or expect his ſupernatural aid. But when we work under God, we act as becomes dependent and imperfect creatures; when we work together with God, and as he directs, we act as his dutiful creatures, and may more reaſonably expect his divine aſſiſtance and bleſſing." Vol. ii, p. 185.

"This, I think is the ſcriptural and juſt view of divine and human agency in the work of our ſalvation. It neither magnifies the power of man to the excluſion of the grace of God, nor the grace of God to the deſtruction of man's rational nature; but makes both of them concur in the important work for which both of them are given us. It juſtly repreſents God, "from whom cometh down every good and perfect gift," as the primary agent in this great work; and man, endowed with reaſon, as working together with God, for our eternal ſalvation. It teacheth us a dutiful dependence on God's grace, without weakening the proper exertion of the natural powers which his goodneſs hath given us. It teacheth a diligent exertion of our natural powers, yet all in juſt dependence on divine grace. It has, therefore, all the advantages of both of thoſe ſchemes which different Sects have adopted, without the dangerous tendency or conſequences of either." P. 229.

"In working out your ſalvation, never ſeparate the rational powers which God hath given you, and the gracious aſſiſtance he hath promiſed you; but improve both in their proper connection. Errors, or extremes, here, are of moſt dangerous tendency, and ought to be moſt carefully avoided. Your natural powers, in this fallen ſtate, are not given you in ſuch perfection as to ſuperſede the neceſſity of divine grace. Divine grace is not afforded to ſuperſede, but to aſſiſt the dutiful exertion of your natural powers. Both are eminent gifts of God to man, and ought neither of them to be diſregarded, or diſparaged, but both of them to be thankfully acknowledged, and wiſely improved. They are given you by God for the ſame great purpoſes of religion, ſalvation, and eternal happineſs, and ought ever to be jointly employed for theſe important purpoſes. Say not, then, with ignorant and vain men, I have ſufficient powers for every part of my duty; for, in this fallen ſtate of human nature, your duty is enlarged, and your powers are impaired. As little ſay, with ill-informed and miſtaken Chriſtians, I have no power left to do any thing toward my ſalvation, and therefore need not attempt it, but muſt leave it entirely to God to work it for me; or, at moſt, pray to him to do ſo: for God does not work out your ſalvation for you, but works it in you, and with you, by enabling you both to will and to do it; and, therefore, unleſs you are workers together with God, it will never be wrought. The word of God is certainly man's beſt guide in religion and ſalvation. It no where ſays, Work out your ſalvation wholly in your own ſtrength. As little does it ſay, Leave this great work entirely to God, and truſt to him that he will do it for you, whether you do any thing toward the accompliſhment of it or not. The wiſdom of God properly conjoins

joins what the folly of man has too often put aſunder, even the natural powers he hath given you, and the ſupernatural aid he hath promiſed you; and directs you to work out your ſalvation with all the diligence of which you are capable, yet to do all in dependence on his Holy Spirit. Let the infallible word of God be the rule of your principles and of your conduct in this great work. God hath endowed you with rational powers for the important purpoſes of religion and ſalvation, and commanded you to employ them chiefly for theſe ends. It is, therefore, your duty to exert theſe powers in the beſt manner you can; for, without your dutiful exertion of the powers which he hath given you, with what confidence can you pray to him for more? He hath graciouſly promiſed to you, as fallen imperfect creatures, the aſſiſtance of his Holy Spirit; it is therefore your duty to aſk earneſtly his aſſiſtance, and if you do ſo, you may be aſſured you ſhall receive it. The higheſt exertion of your natural powers, without the concurrence of divine grace, will ever be ineffectual. The grace of God is not promiſed but to thoſe who aſk it, and who wiſh to concur with it in working out their ſalvation as God has directed. Diſparage not the grace of God, nor exclude yourſelves from the benefit of it, by attempting this work in your own ſtrength. As little do you abuſe the grace of God into indolence and a criminal neglect of your natural duty. The work of ſalvation is the effect of both, let both be conjoined, if you would expect its accompliſhment. Let not your moſt active diligence make you neglect your prayers for divine aſſiſtance; nor your moſt fervent prayers ſuperſede your diligence. But ever accompany your beſt endeavours with your moſt earneſt prayers to God for his promiſed Grace, and your moſt earneſt prayers with your beſt endeavours. In ſhort, exert all your powers with the ſame activity as if you had all to perform in your own ſtrength; yet do all in dependance on divine grace, being ſenſible, that without this you can do nothing effectually." P. 233.

" Nay, compare the religion of Jeſus with irreligion and vice, and you will ſee it to be eaſier than to have no religion at all, but to abandon yourſelves wholly to impiety and licentiouſneſs. For examine things fairly, and you will find that Chriſt requires fewer ſacrifices and ſervices, and theſe much eaſier than what Satan requires of his ſervants, or than wicked men impoſe on themſelves. Chriſtianity does not require men to ſacrifice their beſt intereſts, the favour of God in time, and the bliſsful enjoyment of him in heaven to eternity, like impiety; their ſerenity of mind, like malice and envy; their contentment and eaſe, like worldly ambition; their comfortable enjoyment of the bleſſings of divine Providence, like avarice; their peace of conſcience in time, and hopes of happineſs through eternity, like all unrepented wickedneſs; but moſt effectually promotes your true happineſs in this world, and ſecures it in the next. It does not require you to give ſo much of your money, even in the noble acts of piety to God and charity to men, as the diſſolute throw away in profligacy, and the vain in empty ſhew; nor to ſpend ſo much time in the church, or in the cloſet, as the diſſipated waſte in the tavern, or at the gaming-table. It does not ſhock your reaſon and conſcience, like atheiſm and licentiouſneſs;

neſs; convulſe your mind and body, like violent anger; nor weaken and deſtroy them, like intemperance and debauchery. It does not waſte your ſubſtance and reduce you to poverty, like idleneſs or extravagance; nor, like every ſpecies of vice, does it expoſe you to ſhame, and ſorrow, and miſery in this life, and to eternal damnation in the next: But, by ſaving men from ſin, it ſaves them from miſery; and by guiding them in the ways of righteouſneſs, it leads them through preſent peace and hope to everlaſting happineſs. What more ſhall I ſay? Every diſpoſition and act of unrighteouſneſs, diſregard to God, malevolence to men, and inattention to your true and eternal happineſs, is repugnant to the beſt principles of your rational nature, and to your beſt intereſts as probationers for eternity, and is therefore accompanied with painful uneaſineſs and fear. On the contrary, every diſpoſition and duty of Chriſtianity, piety to God, benevolence to men, and a juſt regard to your ſupreme and everlaſting happineſs, is right in itſelf, agreeable to your rational nature, and is accompanied with approbation, pleaſure and joy. In every point of view, then, it is evident, that the yoke of Satan, which is ſin; and his burden, which is guilt, are moſt galling and grievous: but the yoke of Chriſt, which is righteouſneſs and peace, is moſt gracious and eaſy. For with truth it may be ſaid, that it coſts wicked men more labour and pains to ſink themſelves into eternal perdition, than, with the promiſed grace of God, would be neceſſary to ſecure their eternal happineſs." P. 364.

If theſe are not uſeful and practical, as well as pious counſels, it is not eaſy to ſay where they may be found. The pleaſure of peruſing is only exceeded by that of recommending them, which we do with ſincerity and earneſtneſs.

ART. VII. *The Poems of Allan Ramſay. A new Edition, corrected and enlarged; with a Gloſſary. To which are prefixed, a Life of the Author, from authentic Documents: and Remarks on his Poems, from a large View of their Merits. In Two Volumes.* 8vo. 1l. 1s. Cadell and Davies. 1800.

THESE Poems, having been in the hands of the public for more than half a century, and being univerſally admired where the language of them is underſtood, are not the proper objects of *our* criticiſm. "What has pleaſed many, and pleaſed long," as the editor obſerves in the manner of Johnſon, "it would be uſeleſs to praiſe, and idle to cenſure." Yet, in reviewing what is new in the volumes before us, namely, *the life of the author*, and the *remarks on his genius and writings*, we may ſometimes perhaps be tempted to hazard our own opinion of the merit of Poems, of which the character was ſtamped ſo many years before the commencement of our Journal.

"It is underſtood," we are told in the Advertiſement, "that Allan Ramſay, the painter, left ſome account of his father for publi-

publication; but it is hoped," continues the editor, "that the public will be full as well pleaſed with the peruſal of the *life* of the author, and the *remarks* on his Poems, which have been written by the neutral pen of a ſtranger."

We quote this ſentence, not becauſe we perceive in it any thing which the public is likely either to praiſe or to cenſure, but becauſe it affords us an opportunity to obſerve how precarious that *internal* evidence is, upon which critics are wont to attribute anonymous publications to well-known authors; or to refuſe to an author the praiſe which is due to him for an acknowledged work, becauſe that work is not compoſed in his uſual ſtyle. We are here told, that the *life* of Allan Ramſay, and the *remarks* on his genius and writings, are both written by the neutral pen of the ſame ſtranger; and yet we ſhould find ſome difficulty, were we called upon, to point out in the whole circle of Engliſh *Belles Lettres*, two pieces of compoſition, which iſſued from the preſs at the ſame period, and are more unlike to each other than this *life* and *theſe* remarks. In the former we have indeed met with much pleaſing and curious information; but that information is communicated in a ſtyle, which is ſometimes barbarous, and always affected, while it is accompanied with acrimonious and petulant remarks: the author appears to have laboured reluctantly on a taſk preſcribed to him, and to have taken Johnſon for his model; in biography an excellent model, without doubt, to him who poſſeſſes the ſagacity and the genius of Johnſon. The *remarks*, on the other hand, are every where natural and eaſy. They are expreſſed in language elegantly ſimple, and appear to be the ſpontaneous effuſions of a man of taſte and genius, writing *con amore* on his favourite topic of diſcuſſion.

That our readers may judge for themſelves of the truth of this obſervation, we ſhall make a few extracts, firſt from the *life* of the poet, and afterwards from the *remarks* on his genius and writings, noticing, as we proceed, what we think the beauties and the faults of each.

The biographer introduces his ſubject to his readers, in the following pompous paragraphs.

"While hiſtory employs her peculiar powers in developing the intrigues of ſtateſmen, in adjuſting the diſputes of nations, and in narrating the events of war, biography buſies her analogous pen in tracing the progreſs of letters, in aſcertaining the influence of manners, and in appreciating literary characters. The purſuits of hiſtory muſt be allowed to be moſt dignified, the employment of biography is moſt pleaſing; it is the buſineſs of hiſtory to record truth, and to inculcate wiſdom; it is the duty of biography to pay juſt tributes of reſpect and praiſe to genius, to knowledge, and to virtue. In every age, and in every nation, individuals have ariſen, whoſe talents and labours merited

rited the notice and the remembrance of the biographer, although in ſome periods, and among ſome tribes, the tumults of barbarity allowed little leiſure or ſecurity for collecting anecdotes, and arranging documents, had learning exiſted to record and detail them. Among other civilized nations, North Britain has produced her full ſhare of genius to be admired, of knowledge to be learned, and of virtue to be imitated. It has, however, been conceived by ignorance, and aſſerted by dogmatiſm, that Scotland did not produce in the century which elapſed in 1715, any perſon, except Burnet, who is worthy of biographical notice, although in fact ſhe did produce in that period, men who were diſtinguiſhed for their juriſprudence, for their ſcience and learning, for their bravery, and for their wit. It was alſo in that century, which was thus branded by malignity for its infertility of talents, Scotland produced, during a happy moment, Allan Ramſay, her Doric poet, who claims the notice of biography; becauſe he raiſed himſelf to diſtinction by his talents, and pleaſed others by the peruſal of his poetry, while he derived a benefit to himſelf by his powers of pleaſing." P. 5.

That theſe inflated triads have ſome reſemblance to the ſtyle of Johnſon, muſt be acknowledged. It is not, however, to the ſtyle in which he begins his biographical Prefaces, but to that, in which, warming with his ſubject, he inculcates, *in the Rambler*, ſome moral truth, or, in *the Lives of the Poets*, ſome critical deciſion. Johnſon, with all his partiality to rounded periods, had too much good ſenſe, which we hold to be the baſis of good taſte, to commence a *narrative* in a ſtyle of elevation, which, were it ſuited to the ſubject, even powers like his could not ſupport to the end. How ſimply does he begin his life of Milton, though he was to riſe, in his analyſis of *the Paradiſe Loſt*, to a grandeur of diction, and ſublimity of ſentiment, ſurpaſſed only in the poem which was the ſubject of his criticiſm! While this author, from the affected grandeur of his exordium, ſinks, during the narrative, into vulgarity and barbariſm.

But it is not to the *ſtyle* only of this exordium that we object. It is, indeed, "the duty of biography to pay juſt tributes of reſpect and praiſe to genius, to knowledge, and to virtue;" but that duty graſps a larger object. There is no character, at leaſt no human character, to which only *reſpect* and *praiſe* are due; and it is the buſineſs of the uſeful biographer to diſtinguiſh, in his hero, the minute ſhades of virtue and vice; to trace to its latent principle every action, which is of ſufficient importance to have a place in the narrative; and to diſtribute praiſe or cenſure, as theſe actions and principles appear to deſerve the one or the other. This the preſent author has never attempted, unleſs his repeatedly accuſing the Doric poet of *vanity* be conſidered as inſtances of his impartial diſcernment.

We

We have ſaid that his ſtyle is always affected, and ſometimes barbarous and vulgar; and, in proof of our aſſertion, we give the following ſpecimens. Speaking of the popularity of Ramſay's poetry, and of its being regularly bought up, as ſoon as publiſhed, by the women of Edinburgh; he adds, that, "after a while, he attracted, by his *facility* and *naturalneſs*, the notice of perſons of higher rank and better taſte." He ſays, that Smibert, the painter, "was induced, by the *faſcination* of Biſhop Berkeley, to emigrate with him to Bermudas." He calls the wife of a baronet, who was likewiſe the daughter of a baronet, "Lady *Elizabeth* Wardlow." Inſtead of the common expreſſion, *paſtoral* poetry, he uſes the phraſe "*Shepherdiſh* poetry;" and talks of "elegant raillery, and *healthful* merriment." He calls a junto of *lampooners*, of whom he gives a pretty full account, *this puritanical poet*.

We ſpeak with propriety of the *facility* with which an author writes, and of the *naturalneſs* of his thoughts and language; but when we talk of his *facility* and *naturalneſs* in the abſtract, we repreſent him, whether intentionally or not, as but one degree above an *idiot*. Biſhop Berkeley, by every account that we have of him, appears to have been poſſeſſed of great powers of perſuaſion, together with very pleaſing and elegant manners, and theſe manners and thoſe powers might, without impropriety, have been termed *faſcinating*; but this is the firſt time that we have met with *faſcination* in the abſtract attributed to man! On the word *ſhepherdiſh*, and on the falſe grammar in the other ſentence, we need make no remark.

This clumſy narrative, however, with all its faults, has likewiſe its merits. We learn from it, that on the 15th of October, 1686, Allan Ramſay was born in the upper ward of Lanarkſhire; that, at the age of 15, he was put apprentice to a wig-maker; that in 1712 he married the daughter of an inferior lawyer in Edinburgh, by whom he had many children; that he began to read poetry at the age of twenty; and that "frae twenty-five," when he began to write, "to five-and-forty, his muſe was neither ſweer nor dorty." We learn likewiſe that he was a great frequenter of *clubs*, by ſome of which his earlieſt poems were publiſhed; that he was a paſſionate admirer of the drama; that, when fifty years of age, he built "a playhouſe at vaſt expence;" and that the rulers of Edinburgh ſhut up the houſe ſoon after it was opened, "leaving him without relief, for what the law conſidered as a damage, without an injury." We are not indeed ſure that we underſtand this expreſſion; but, in plainer language, the biograper gives a minute account of Ramſay's friends and correſpondents, and of the order and various editions of his works.

The

The poet died at Edinburgh, on the 7th of January, 1758, when he had passed the age of seventy-two, and was buried in the church-yard of the Grey-friars. He appears to have read but little Latin, and less Greek; but his deficiencies in literature were occasionally supplied by the learned Ruddiman, who, with almost every other man of eminence and virtue then residing in Edinburgh, honoured Allan Ramsay with his friendship.

Of the information contained in this piece of biography, but not necessarily connected with the life of the poet, the most important, perhaps to men of letters, is that which ascertains the author of *Hardyknute*, which is here justly called "an imposing imitation of ancient poety." The biographer completely proves, that the accomplished authoress of that fragment was Lady Wardlow, of Pitrevie in Fife, second daughter of Sir John Halket, Bart. of Pitferran, who was baptized on the 15th of April, 1677, and married on the 13th of June, 1696, to Sir Henry Wardlow, Baronet.

We turn now with pleasure from the editor's biography, to the *Remarks* on the genius and writings of the poet. These are written with taste, with spirit, and, to use his own phrase, with *naturalness*, such as we should little have expected from the rumbling periods of the piece which precedes them. The critic goes over, one by one, the works of his author, pointing out, with an impartial and masterly hand, the beauties and the defects of each; and though he professes no great regard for *metaphysical* criticism, he enters the lists with the metaphysical critic, Lord Kaimes, on the origin and use of *ridicule* in composition, and comes off from the contest completely victorious. But instead of entering into that disquisition, or detaining our readers with his remarks on Ramsay's smaller poems, we hasten to gratify them with the following comparison of the *Gentle Shepherd*, the bard's greatest work, with the *Aminta*, and the *Pastor Fido*.

"The story of the Gentle Shepherd is fitted to excite the warmest interest, because the situations into which the characters are thrown are strongly affecting, whilst they are strictly consonant to nature and probability. The whole of the fable is authorized by the circumstances of the times, in which the action of the piece is laid—The æra of Cromwell's usurpation, when *many a loyal subject*, sharing the misfortunes of *his* exiled sovereign, *were* stripped of their estates*, and then left to the neglect and desolation of forfeiture; the necessity under which those unhappy sufferers often lay, of leaving their infant progeny under the charge of some humble but attached dependant, till better days should dawn upon their fortunes; the criminal advantages taken by false friends, in usurping the rights of the sufferers, and se-

* Here is an oversight in grammar. *Rev.*

curing

uring themſelves againſt future queſtion by deeds of guilt; theſe circumſtances, too well founded in truth and nature, are ſufficient to account for every particular in this moſt intereſting drama, and give it perfect verifimilitude.

" The Fables of the Aminta and Paſtor Fido, drawn from a ſtate of ſociety which never had any exiſtence, are for that reaſon incapable of exciting any high degree of intereſt; and the mind cannot for a moment remain under the influence of that deception, which it is the great purpoſe of the drama to produce.

" The characters or perſons of the Italian Paſtorals are coy nymphs and ſwains, whoſe ſole occupation is hunting wild beaſts, brutal ſatyrs, who plot againſt the chaſtity of theſe nymphs, ſhepherds deriving their origin from the Gods, ſtupid prieſts of theſe gods, who are the dupes of their ambiguous will, and Gods themſelves, diſguiſed like ſhepherds, and influencing the conduct and iſſue of the piece. The manners of theſe unnatural and fictitious beings are proper to their ideal character. A dull moralizing chorus is found neceſſary to explain what the characters themſelves muſt have left untold or unintelligible.

" The perſons of the Scottiſh Paſtoral are the actual inhabitants of the country where the ſcene is laid; their manners are drawn from nature with a faithful pencil. The contraſt of the different characters is happily imagined, and ſupported with conſummate ſkill. *Patie*, of a cheerful and ſanguine temperament; ſpirited yet free from vain ambition, contented with his humble lot; endowed by nature with a ſuperior underſtanding, and feeling in himſelf thoſe internal ſprings of ſatisfaction, which are independent of the adventitious circumſtances of rank and fortune. *Roger*, of a grave and phlegmatic conſtitution; of kind affections, but of that ordinary turn of mind which is apt to ſuppoſe ſome neceſſary connection between the poſſeſſion of wealth and felicity. The former, from native dignity of character, aſſuming a bold pre-eminence, and acting the part of a tutor and counſellor to his friend, who bends, though with ſome reluctance, to the authority of a nobler mind. The principal female characters are contraſted with ſimilar ſkill, and equal power of diſcrimination. *Peggy*, beautiful in perſon as in mind, endowed with every quality that can adorn the character of woman; gentle, tender hearted, conſtant in affection, free from vanity as from caprice, of excellent underſtanding; judging of others by the criterion of her own innocent mind, and therefore forming the moſt amiable views of human nature. *Jenny*, ſenſible and affectionate, ſprightly and ſatirical, poſſeſſing the ordinary qualities of her ſex, ſelf-love, ſimulation, and the paſſion of conqueſt, and pleaſed with exerciſing a capricious dominion over the mind of a lover; judging of mankind rather from the cold maxims of inſtilled prudential caution than from the native ſuggeſtions of the heart. A contraſt of characters ſtrongly and ſkilfully oppoſed, and therefore each moſt admirably fitted to bring the other into diſplay.

" The ſubordinate perſons of the drama are drawn with equal ſkill and fidelity to their prototypes. *Glaud* and *Simon* are the genuine pictures of the old Scottiſh yeomanry, the Lothian farmers of the laſt age, in their manners, ſentiments, and modes of life; humble but reſpectable, homely yet comfortable. The Epiſode of *Bauldy*, while it

gives a pleaſing variety without interrupting the principal action, ſerves to introduce a character of a different ſpecies, as a foil to the honeſt and ſimple worth of the former. It paints in ſtrong colours, and expoſes to merited reprobation and contempt, that low and ſordid mind which ſeeks alone the gratification of its deſires, though purchaſed by the miſery of the object of its affection. Bauldy congratulates himſelf on the cruel diſappointment of Peggy's love, "I hope we'll a' ſleep ſound but ane, this night," and judges her preſent ſituation of deep diſtreſs to be the moſt favourable moment for preferring his own ſuit. His puniſhment, as it is ſuitable to his demerits, gives entire ſatisfaction." P. cxxvi.

The author purſues this compariſon in a manner, which, at every period, calls to our remembrance Johnſon's celebrated compariſon of Pope with Dryden; nor needs the critic of the *Gentle Shepherd*, the *Aminta*, and *Paſtor Fido*, ſhrink from the preſence of ſo great a rival. But is it poſſible that the man who wrote thus, in his *Remarks* on the Genius and Writings of Ramſay, wrote likewiſe the *Life* of that poet, which is prefixed to thoſe Remarks? So ſays the Advertiſement, which, though it be anonymous, we have no right to contradict. We can only exhort our readers not to judge of the taſte of the editor by the former piece of compoſition, like a friend of our's, who ſhut the book in diſguſt before he had read ſix ſentences; but, if they cannot with patience get through the Life, to proceed at once to the Remarks, in the peruſal of which we venture to aſſure them of more than a common degree of ſatisfaction. Not that we ſubmit implicitly to all the critic's deciſions; for, on one or two occaſions, his reſpect for the genius of his author, ſeems to us to have withheld his cenſures where cenſure is evidently due.

Thus, when he praiſes the ſecond and third cantos of the humourous poem entitled *Chriſt's Kirk on the Green*, and to praiſe theſe cantos have indiſputably a claim, we think he ought to have noticed their diſſimilarity, not only in language, but even in the ſtructure of the ſtanza, to the firſt canto, of which they profeſs to be a continuation. The firſt canto concludes thus:

"Quhen all was done, Dik with ane aix
Cam furth to fell a fuddir;
Quod he, Quhair ar you hangit ſmaix,
Rycht now wald ſlane my bruder.
His wyf bad him ga hame Gib glaiks,
And ſa did Meg his muder;
He turnit and gaif them bayth their paikis,
For he durſt ding nane udir,
For feir
At Chriſte's Kirk of the Grene that day."

This

This was the compoſition of James I. of Scotland; and Ramſay profeſſes to imitate the ſtanza, as well as to continue the ſtory; but that he has not done ſo, the reader will perceive by caſting his eye over the very firſt ſtanza of his continuation.

" But there had been mair blood and ſkaith,
Sair harſhip and great ſpulie,
And many a ane had gotten his death
By this unſonſy tooly;
But that the bauld good wife of Baith,
Armed wi' a great kail gully,
Came bellyflaught and loof an aith,
She'd gar them a' be hooly
Fou faſt that day."

Here is wanting a whole line to complete the royal author's ſtanza; and the line " Fou faſt that day", has nothing ſimilar to it in the firſt canto. We do not ſay that Ramſay's verſes are worſe than the king's, perhaps they are better; but ſince they profeſs to be nothing more than a continuation of thoſe verſes, they ought to have been conſtructed in the very ſame way, without aſpiring either to greater eaſe or greater elegance. This, however, is not the only, nor indeed the greateſt objection, which we have to urge againſt Ramſay's part of this ludicrous poem; for he has introduced octave into the ſcene, which appear not in the firſt canto. Thus, according to him,

" The *letter gae* of haly rhyme
Set up at the beerd-heed,
And a' he ſaid was thought a crime
To contradict indeed."

But the king makes no mention of " the letter gae of holy rhime," and for the beſt of all reaſons; becauſe no ſuch being any where exiſted in that age. The *letter gae* was brought into the church of Scotland, after the reformation, together with the *holy rhime* or pſalms in metre; and we doubt if he acquired the importance which is here given him, earlier than the days of *Andrew Melville*, who in moroſe fanaticiſm, " outknoxed even Knox himſelf."

We could with pleaſure travel with the remarker over the whole of theſe two volumes; but the article has already ſwelled beyond its due proportion. We cannot however diſmiſs it without noticing the arrangement of the Poems, which differs from that which was made by the author himſelf, and, in our opinion, without improvement. A collection of miſcellaneous Poems ſhould be printed, we think, in miſcellaneous order; for it is ſurely more pleaſing to the reader to meet frequently with a change of ſubject and of ſtyle, and to paſs alternately from

from the grave to the gay, the moral to the humourous, than to have either his attention fatigued by a hundred pages of the one, or his ludicrous emotions overstrained into satiety by as many of the other. We have likewise met with a number of typographical errors in this otherwise elegant edition of the Poems of Ramsay, some of which unluckily affect the sense. Thus instead of "Virtue *beats* the holy fire," which is a phrase without meaning; it ought to be "Virtue *beets*," i. e. rouses or blows into a flame "the holy fire." Instead of "Twa miles or three the moist I *do* gang," which is likewise nonsense, the poet undoubtedly wrote "*dow* gang," i. e. "am able to go."

The Glossary, at the end of the second volume, must be highly acceptable to the English reader, and is indeed the best of the kind we ever remember to have seen.

Art. VIII. *Asiatic Researches. Vol. V.*

(Concluded from our last, p. 160.)

AMONG the important articles of national enquiry, in a region where great vicissitudes of weather prevail, from the extremes of parching heat, to the moist and cold atmosphere of the rainy season, and generate nameless diseases, too much attention cannot be paid to botanical investigations; since in general every soil produces specifics for the diseases originating in the clime; and we have remarked with pleasure, in these volumes, the labours in this line of study, of Dr. Roxburgh and Dr. Buchanan. The eighth article is by the latter gentleman, containing the description of a tree that grows in the Birman country, called LAUNZAN, and affords a very salubrious and nutritious oil, which may be of the greatest importance, if generally cultivated in our eastern settlements. The intention of the essay is to recommend its general cultivation; and the Doctor's personal exertions to introduce it, deserve the warmest commendation from the government of India.

The ninth article exhibits a *Specimen of the Language spoken in the Vicinity of Bhagulpoor*, written by Major Roberts. The inhabitants are said to use no character for writing; but when they wished to apprise the Major that their chief would wait upon him, on a certain day, they sent a messenger, with a bit of straw, having *four knots* upon it, intimating, that on the *fourth* day he would attend him.

The

The tenth article is an account of the *Discovery of Two Urns*, dug up near Benares, containing human bones, some decayed pearls, and other stones of little value, and gold leaves, rightly presumed to contain the ashes of some illustrious personage; but of what age, (the description in Sanscreet that accompanies it not having been yet translated,) no proper judgment can be formed; but their date is probably of very remote antiquity.

Some inscriptions discovered at Elora, and decyphered by Mr. Wilford, form the eleventh article: they are not of importance enough to be dwelt upon here; no more than are one or two subsequent articles, containing grammatical disquisitions, and exhibiting tables and rules for pronouncing various words in the languages of Ava and Aracan. In India, however, the disquisition cannot fail of being equally useful and acceptable.

In article fifteen, we have an account, by Mr. Hunter, of the astronomical labours of the Rajah Jayasinha, to whose talents, in this line of science, Sir William Jones has borne repeated and very honourable testimony, in various preceding volumes of this work. He flourished towards the close of the last century, and from his great abilities was employed, by the Emperor Mahommed Shah, to reform the Hindoo calendar, which, from the great inaccuracy of the existing tables, had ceased to correspond with the actual appearances of the heavens. This task our princely astronomer accomplished to the satisfaction of the monarch, and the nation in general, who now regulate their calculations and their almanacks by the new tables which he constructed. He erected, by command of that emperor, five observatories of great magnitude in different parts of Hindostan, and completely furnished them, at his expence, with very noble and perfect instruments of every kind. The first is situated at a little distance from Delhi, and is the largest and least injured of the five. The second, in point of magnitude and observation, is at Oujein, the capital of the province of Malwa, in the twenty-third degree of northern latitude; the third was erected at Mattra on the Jumma, but is at present in a very ruinous state, and absolutely useless to the practical astronomer; the fourth still exists in tolerable preservation at Benares, and its stupendous apparatus and instruments have been well described by Sir Robert Barker, in the Transactions of our Royal Society, for the year 1777. It is not mentioned in what particular district the fifth observatory was erected, but most probably it was still nearer the equator, that the result of various observations, in different and remote latitudes, might be obtained for the future guidance of the Hindoo astronomer. It may here be remarked, that these erections have been falsely considered by

travellers as of high antiquity, and mentioned as evidence of the great advance of the Brahmins in this science in very remote æras; but the Rajah's own account, translated by Mr. Hunter, has fixed the exact date of the construction of them, and that proficiency must, and indeed can, be demonstrated from other sources. The latter portion of this article consists of a very learned and elaborate detail of the improvements which the Rajah was enabled to make in the Hindoo system of astronomy, by consulting those of the Greeks and Europeans; a condescension to which few Indian astronomers have hitherto submitted.

The next article is a communication from the same gentleman, respecting a species of MELOE, common in Bengal, Bahar, and Oude, and possessing all the properties of the Spanish blistering fly; a very important acquisition to the medical gentlemen in India, but not of any moment to European readers or practitioners, who can so easily obtain the *true fly*.

Article the seventeenth exhibits a *comparative Vocabulary* of the languages spoken in the Burman empire. In the native Burman tongue, the writer, Dr. Buchanan, tells us there are four principal dialects. These dialects, though to the Burmans themselves they appear very distinct, yet are not very observable by a stranger. The resident merchant, however, and other foreigners, ought to be well acquainted with the distinction; or otherwise confusion and perplexity will ensue in matters of much consequence. This vocabulary is intended to display that variety, and correct the pronunciation by the true standard. Specimens of the other languages spoken in that vast empire are afterwards given, in the vocabulary form, with remarks that do great honour to Dr. Buchanan as an Oriental linguist, and that in a region as yet but little explored by Europeans. As to know the language of a people is the first step to a more extended intercourse, it is happy for a commercial nation, when gentlemen of Dr. Buchanan's enlightened mind, and superior talents, will undertake to engage in so laborious a study; Sir William Jones thought it worthy of his exertions, and we are glad to see the example so well followed.

The eighteenth article is from the pen of Captain Wilford, and on a subject to which he is doubtless fully equal, *the Chronology of the Hindoos*. The information contained in it is extremely important; the genealogical table annexed is very regular and clear in its details; and the result of both is the utter subversion of that monstrous fabric of chronology, which Brahmin vanity had reared on the basis of exaggerated cycles, that never existed but in their wild and perverted imagi-

imaginations. We ſhall devote to it, as moſt important, a very large proportion of our ſubſequent remarks.

Mr. Wilford begins by obſerving, that in all their ſyſtems, whether of geography, chronology, or hiſtory, the Hindoos entertain conceptions alike monſtrous, unnatural, and abſurd. Their mountains are ſeveral hundred miles high; the lives of their deities and ancient heroes are repreſented of ſuch a length, as to defy human computation; in their extravagant hiſtorical details, millions are added at pleaſure to ſwell the enormous amount of thoſe years through which they ridiculouſly affirm their empire to have exiſted. In proportion as the one ſuppoſition militates againſt *reaſon*, the other we know contradicts *nature*, and the proper inference to be drawn is obvious. If a mountain, ſaid in the Puranas to be 500 miles high, is known to be only 500 feet high, we may, by analogy of reaſoning, make a ſimilar deduction from the years aſſigned to the lives of ancient heroes, and the great revolving cycles of time. This is a reaſonable and juſt line of proceeding, in inveſtigations at once ſo intricate and involved; for, *as we can reaſon from nothing but what we know*, there can be otherwiſe no baſis for argument, no rule for the regulation of opinion, no ſolid ground for ultimate deciſion. But let us hear our learned Sanſcrit ſcholar himſelf.

"The *Hindus* ſtill make uſe of a period of 12,000 divine years; after which a periodical renovation of the world takes place. It is difficult to fix the time when the *Hindus*, forſaking the paths of hiſtorical truth, launched into the mazes of extravagance and fable. MEGASTHENES, who had repeatedly viſited the court of CHANDRA GUPTA, and of courſe had an opportunity of converſing with the beſt informed perſons in *India*, is ſilent as to this monſtrous ſyſtem of the *Hindus*: on the contrary, it appears, from what he ſays, that in his time they did not carry back their antiquities much beyond 6,000, or even 5,000 years, as we read in ſome MSS. He adds alſo, according to CLEMENS of *Alexandria*, that the *Hindus* and the *Jews* were the only people, who had a true idea of the creation of the world, and the beginning of things. There was then an obvious affinity between the chronological ſyſtems of the *Jews* and the *Hindus*. We are well acquainted with the pretenſions of the *Egyptians* and *Chaldeans* to antiquity. This they never attempted to conceal. It is natural to ſuppoſe, that the *Hindus* were equally vain: they are ſo now; and there is hardly a *Hindu* who is not perſuaded of, and who will not reaſon upon, the ſuppoſed antiquity of his nation. MEGASTHENES, who was acquainted with the antiquities of the *Egyptians*, *Chaldeans*, and *Jews*, whilſt in *India*, made enquiries into the hiſtory of the *Hindus*, and their antiquity: and it is natural to ſuppoſe that they would boaſt of it as well as the *Egyptians* or *Chaldeans*, and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom on the contrary theſe fables are framed.

" At all events, long before the ninth century the chronological system of the *Hindus* was as complete, or rather, perfectly the same as it is now; for ALBUMAZAR, who was contemporary with the famous ALMAMUN, and lived at his court at *Balac* or *Balkh*, had made the *Hindu* antiquities his particular study. He was also a famous astronomer and astrologer, and had made enquiries respecting the conjunctions of the planets, the time of the creation of the world, and its duration, for astrological purposes; and he says, that the *Hindus* reckoned from the Flood to the *Hejira* 720,634,442,715 days, or 3725 years*. Here is a mistake, which probably originates with the transcriber or translator, but it may be easily rectified. The first number, though somewhat corrupted, is obviously meant for the number of days from the creation to the *Hejira*; and the 3725 years are reckoned from the beginning of the *Cali-yug* to the *Hejira*. It was then the opinion of ALBUMAZAR, about the middle of the ninth century, that the æra of the *Cali-yug* coincided with that of the Flood. He had, perhaps, data which no longer exist, as well as ABUL-FAZIL, in the time of AKBAR. Indeed, I am sometimes tempted to believe, from some particular passages in the *Puránas*, which are related in the true historical style, that the *Hindus* have destroyed, or at least designedly consigned to oblivion, all genuine records, as militating against their favourite system. In this manner the *Romans* destroyed the books of NUMA, and consigned to oblivion the historical books of the ETRURIANS, and I suspect also those of the TURDETANI in *Spain*.

" The *Puránas* are certainly a modern compilation from valuable materials, which I am afraid no longer exist: an astronomical observation of the heliacal rising of *Canopus*, mentioned in two of the *Puránas*, puts this beyond doubt. It is declared there, that certain religious rites are to be performed on the 27th of *Bhádra*, when *Canopus*, disengaged from the rays of the sun, becomes visible. It rises now on the 18th of the same month. The 18th and 27th of *Bhádra* answer this year to the 29th of August and 7th of September. I had not leisure enough to consult the two *Puránas* above mentioned on this subject. But as violent disputes have obtained among the learned Pandits, some insisting that these religious rites ought to be performed on the 27th of *Bhádra*, as directed in the *Puránas*, whilst others insist it should be at the time of the *udáya*, or appearance of *Canopus*; a great deal of paper has been wasted on this subject, and from what has been written upon it, I have extracted the above observations. As I am not much used to astronomical calculations, I leave to others better qualified than I am, to ascertain from these data the time in which the *Puránas* were written.

" We learn from MANETHO, that the *Egyptian* chronology enumerated fourteen *dynasties*, the particulars of which he omittted as unworthy of notice. In the same manner the *Hindu* chronology presents us with a series of fourteen dynasties, equally repugnant to nature and reason; six of these are elapsed, we are in the seventh, which began

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" *. See *Bailly's* Astron. Anc. p. 30. and Mr. *Davis's* Essay, in the second volume of the Asiatick Researches, p. 274."

with

with the Flood, and seven more we are taught to expect. These fourteen dynasties are hardly ever noticed by the *Hindus* in their legendary tales, or historical poems. The rulers of these dynasties are called MENUS: and from them their respective dynasty, *antara*, or period, is called a *Manwantara*. Every dynasty ends with a total destruction of the human race, except the *Menu* or ruler of the next period, who makes his escape in a boat, with the seven *Rĭshis*. The same events take place; the same persons, though sometimes under different names, reappear.

"Thus the history of one dynasty serves for all the rest. In reality history, according to the *Hindus* themselves, begins with the Flood, or the seventh *Menu*. Each period consists of 12,000 years, which the *Hindus* call *divine*. The *Persians* are not unacquainted with these renovations of the world, and periods of 12,000 years; for the bird *Simurgh* is introduced, telling CAHERMAN that she had lived to see the earth seven times filled with creatures, and seven times a perfect void (it should be six times a perfect void, for we are in the seventh period) and that she had already seen twelve great periods of 7000 years. This is obviously wrong: it should be seven great periods of 12,000 years." P. 242.

In the above sensible representation, we are let into the most secret arcana of the mysteries of Brahmin chronology, founded as it is partly on vanity, and partly on the false deductions of astronomy, absorbed in the contemplation of those immense periods, to which fancy alone has given being. The circumstance hinted above, that the Brahmins may have purposely destroyed, or at least consigned to everlasting oblivion, in the recesses of the earth, all their ancient and genuine records, is extremely probable, and consistent with every thing which we have heard and known of that bigoted priesthood, eager at all hazards to prevent its impostures from being discovered, and its usurped aggrandizement humiliated.

Mr. Wilford now endeavours to reduce to sense, and some consistency with the received annals of other eastern nations, the scattered fragments of their early history. Stripping truth as he proceeds of its mythological garb, and tearing the veil from historical fraud, he confirms all that Sir William Jones had written on the subject in previous dissertations; adds many new facts, which our increasing acquaintance with the Brahmin records, and especially his own indefatigable enquiries, have since made known to us; and gives a still more minute and regular arrangement of the genealogies of their ancient kings, than even the President presented to the world. One fact, in particular, he has determined, of the greatest importance towards breaking down the exaggerated mass of their swollen chronology; he has demonstrated *that* to be true of India, which Marsham proved in respect to the Egyptian dynasties, namely,

namely, that the long catalogue of kings in series, supposed to have reigned in succession for so many thousand years, consists for the most part of contemporary sovereigns, reigning in different, but remote districts of that vast region of Asia; feudal perhaps and subordinate princes, or branches of the Maharajah's family, dispersed through Hindostan, in the great provinces of which the empire was composed.

Having brought this series down to the period of Chandra-gupta, the Sandrocottus of the Greek writers, who flourished when Alexander invaded India, and who was himself an usurper, Mr. Wilford takes the opportunity of introducing a valuable piece of Sanscrit history, relative to the usurpation in question, which was effected after the destruction of the old king, Nanda, and his numerous family of eight children, by a passionate and vindictive Brahmin of the name of Chanacyd. This is according to the text of the Bhagavat, as here cited; but as the Brahmins have always different ways of relating the same story, another and more detailed account is also cited by Mr. Wilford, in which Chandra-gupta is represented, not as a person of mean origin, or the son of a barber, as the Greeks describe him, but as the son of the murdered king himself, murdered not by Chanacya, a Brahmin, but by Sacatara, his prime minister. Amidst this wide dissonance of narration, who can expect any pure stream of history to flow? But let us attend to the singular story itself, as related by this writer, from the Mudra-Racshasa, a dramatic piece, which he had the good fortune to meet with in India.

" *Nanda*, king of *Prachi*, was the son of *Maha Nandi*, by a female slave of the *Sudra* tribe: hence *Nanda* was called a *Sudra*. He was a good king, just and equitable, and paid due respect to the *Bráhmens*; he was avaricious, but he respected his subjects. He was originally king of *Magada*, now called *South-Bahar*, which had been in the possession of his ancestors since the days of *Crishna*; by the strength of his arm he subdued all the kings of the country, and, like another *Parasu-Ráma*, destroyed the remnants of the *Cshettris*. He had two wives, *Ratnavati* and *Mura*. By the first he had nine sons, called the *Sumalyaadcas*, from the eldest, whose name was *Sumalya* (though in the *dramas*, he is called *Sarvarthasidd'hi*); by *Mura* he had *Chandra-Gupta*, and many others, who were known by the general appellation of *Mauryas*, because they were born of *Mura*.

" *Nanda*, when far advanced in years, was taken ill suddenly, and to all appearance died. He soon revived, to the great joy of his subjects: but his senses appeared to be greatly deranged, for he no longer spoke or acted as before. While some ascribed the monarch's imbecility to the effects of a certain poison, which is known to impair the faculties at least, when it proves too weak to destroy the life of those to whom it is administered, *Mantri-Rácshasa*, his prime minister, was firmly

firmly perſuaded, according to a notion very prevalent among the *Hindus*, that upon his maſter's death ſome magician had entered into the lifeleſs corpſe, which was now reanimated and actuated by his preſence. He therefore ſecretly ordered, that ſtrict ſearch might be made for the magician's own body; for, as according to the tenets of their ſuperſtition, this would neceſſarily be rendered inviſible, and continue ſo, as long as its ſpirit informed another body, ſo he naturally concluded the magician had enjoined one of his faithful followers to watch it, until the diſſolution of the ſpell ſhould end the trance. In conſequence of theſe orders, two men being diſcovered keeping watch over a corpſe on the banks of the *Ganges*, he ordered them to be ſeized and thrown into the river, and cauſed the body to be burnt immediately. It proved to belong to *Chandra-das*, a king of a ſmall domain in the weſtern part of *India* beyond the *Vindhyan* hills, the capital whereof is called *Vicatpalli*. This prince having been obliged to ſave himſelf by flight, from the *Yavanas* or *Greeks*, who had diſpoſſeſſed him of his kingdom, had aſſumed, with the garb of a penitent, the name of *Suvid'ha*. *Mantri-Rácſhaſa* having thus puniſhed the magician for his preſumption, left the country.

" When *Nanda* recovered from his illneſs he became a tyrant, or, rather, having entruſted *Sacatara*, his prime miniſter, with the reins of government, the latter ruled with abſolute ſway. As the old king was one day hunting with his miniſter, towards the hills to the ſouth of the town, he complained of his being thirſty, and quitting his attendants, repaired with *Sacatara* to a beautiful *reſervoir*, under a large ſpreading tree, near a cave in the hills, called *Patalcandira*, or the paſſage leading to the infernal regions; there *Sacatara* flung the old man into the *reſervoir*, and threw a large ſtone upon him. In the evening he returned to the imperial city, bringing back the king's horſe, and reported, that his maſter had quitted his attendants and rode into the foreſt; what was become of him he knew not, but he had found his horſe grazing under a tree. Some days after *Sacatara*, with *Vacranara*, one of the ſecretaries of ſtate, placed *Ugradhanwa*, one of the younger ſons of *Nanda*, on the throne.

" The young king being diſſatisfied with *Sacatara's* account of his father's diſappearance, ſet about farther enquiries during the miniſter's abſence; but theſe proving as little ſatisfactory, he aſſembled the principal perſons of his court, and threatened them all with death, if, in three days, they failed to bring him certain intelligence what was become of his father. This menace ſucceeded, for, on the fourth day, they reported, that *Sacatara* had murdered the old king, and that his remains were concealed under a ſtone in the *reſervoir* near *Patalcandra*; *Ugradhanwa* immediately ſent people with camels, who returned in the evening, with the body and the ſtone that had covered it. *Sacatara* confeſſed the murder, and was thereupon condemned to be ſhut up with his family in a narrow room, the door of which was walled up, and a ſmall opening only left for the conveyance of their ſcanty allowance. They all died in a ſhort time, except the youngeſt ſon *Vicatara*, whom the young king ordered to be releaſed, and took into his ſervice. But *Vicatara* meditated revenge; and the king having directed him to call ſome *Bráhman* to aſſiſt at the *ſraddha* he was going to perform, in ho-

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nour of his ancestor, *Vicatara* brought an ill-natured priest, of a most savage appearance, in the expectation that the king might be tempted, from disgust at so offensive an object, to offer some affront to the *Bráhmen*, who, in revenge, would denounce a curse against him. The plan succeeded to his wish: the king ordered the priest to be turned out, and the latter laid a dreadful imprecation upon him, swearing at the same time, that he never would tie up his *shicá* or lock of hair, till he had effected his ruin. The enraged priest then ran out of the palace exclaiming, whoever wishes to be king let him follow me. *Chandra-Gupta* immediately arose, with eight of his friends, and went after him. They crossed the *Ganges*, with all possible dispatch, and visited the king of *Népal*, called *Parvateswara*, or the lord of the mountains, who received them kindly. They entreated him to assist them with troops and money, *Chandra-Gupta* promising, at the same time, to give him the half of the empire of *Práchi*, in case they should be successful. *Parvateswara* answered, that he could not bring into the field a sufficient force to effect the conquest of so powerful an empire; but, as he was on good terms with the *Yavans* or *Greeks*, the *Sacas* or *Indo-Scythians*, the people of *Camboja* or *Gayni*, the *Ciratas* or inhabitants of the mountains to the eastward of *Népal*, he could depend on their assistance. *Ugradhanwa*, enraged at the behaviour of *Chandra-Gupta*, ordered all his brothers to be put to death." P. 263.

The result of this formidable attack was the destruction of Ugradhanwa, and the establishment of his fortunate rival on the throne of India, where he is said to have reigned many years in peace, and to have kept in his pay a considerable body of Greeks. Mr. Wilford, from Sanscrit sources of information, has ascertained the *Palibothra* of the Greeks to have been situated near the spot where the present city of *Raj-mehal* stands. Towards the close of this essay, fresh evidence is brought in favour of the Mosaic records on the subject of Sharm, or Shem, Charm, or Ham, and Jyapeti, or Japhet; and Vishnu himself is repeatedly called, in the *Puranas*, SHAMA-JAYA, or Vishnu incarnate in Shem. The piety and benignity, therefore, of that amiable patriarch, left a deep impression on the minds of his immediate descendants; and in the Indian mythology his name and virtues were early canonized. Thus, as the old Indian records are more deeply investigated, is proportional support derived to the sacred annals; and more powerful still, if they are fairly detailed to us, and not garbled or mutilated, will in all probability be the light thrown upon them from these long buried treasures of antiquity.

The subsequent article, consisting of remarks on the names of the Cabirian deities, is from the same pen; and the writer attempts to trace the etymology of their names to Sanscrit primitives. It is a fallacious ground; but the erudition and zeal of research displayed in the investigation, are deserving of applause.

plause. Nothing but perseverance, and that of the most ardent kind, will ever fully open to us the mine of Indian lore.

The twentieth article gives us an account of the *Pagoda of Perwuttum*, situated in a wild and almost uninhabited country, on the south bank of the river Kistna. This remote temple, or rather collection of temples within an inclosure, was never before visited by an European, and struck the writer, Major Kirkpatrick, as one in which the deepest frauds of Brahmin priestcraft were performed. The principal temple is covered with gilded plates; is descended into by many steps; and is solely illuminated by *mirrors*, the light of which is reflected into it at mid-day, when the sun is in its full splendour, by boys engaged for the purpose, who, with great dexterity, so manage the mirrors, as to throw the gleams of the solar light into the inmost recesses of the sacred retreat, and with the transient corruscations, render visible to the admiring spectators the august deity of the place; represented by a white agate stone, round and oblong (doubtless the Lingam) set in a silver case. An account is added of the origin of this pagoda, as believed by the Brahmins; but it is a tale far too marvellous and romantic for admission into these pages. We pass on, therefore, to the next article, consisting of

Remarks on the principal Æras and Dates of the ancient Hindus, by Mr. John Bentley. This is a valuable continuation of the strictures on the same subject, by Mr. Wilford, made with equal ability, and equal felicity. In the most satisfactory manner possible, Mr. Bentley proves, that there were two distinct modes of calculating in use among the ancient Hindus, the one *astronomical*, the other *poetical*; and, that from the confusion of these two, by ignorant modern Brahmins, all the difficulties attendant on their chronological system germinated. There were also, he informs us, poetic *yugs* and astronomical *yugs*; *nominally*, they appear the same, but historical facts prove them to be essentially different in point of duration; one astronomic year being equal to one thousand poetic ones, as the following table will demonstrate.

A poetic Satya Yug of	1728000 years, is only	1728 real years.
Treta Yug of	1296000	1296
Dwapar Yug of	864000	864
Cali Yug of	432000	432

This table proves, what was before observed, that in India *cyphers* are added at pleasure to swell the total, according as the conceptions of the calculator are inflamed or moderate, as he treads poetical or historical ground. The subject is now so completely investigated, that it will scarcely give birth to any

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more disquisition, in the Asiatic Researches; and with the following passage therefore, the positions in which seem to be incontrovertible, we also shall dismiss it.

"The first instance I shall mention, by way of proof, is that of BUDHA, the ancient MERCURY of the *Hindus*. The late Sir WILLIAM JONES, whose name can never be mentioned but with the highest esteem, places the ancient BUDHA, or MERCURY who married ILA a daughter of NOAH about the beginning of the *Treta yug*; contemporary with JISC'HWACU the son of NOAH. Now the *Hindus* in general, and the *Bhagawatamrita* in particular, say that "BUDHA became visible the 1002d year of the *Cali yug*" (astronomic æra): let us therefore examine this matter a little, and see whether this is not the same BUDHA who is recorded as living near the beginning of the *Treta yug* of the Poets; contemporary with the son of Noah. First the 1002d year of the *Cali yug* was the 1907th from the Creation. Secondly, NOAH by the *Mosaick* account, did not die before the 2006th year from the Creation or about 100 years after the appearance of BUDHA. Thirdly, and lastly, there was but one BUDHA in the time of NOAH; and he is said to have married ILA, the daughter of NOAH: hence we may safely infer, that the BUDHA, who appeared in the 1002d year of the Cali yug, or 1907 of the Creation, was the very same that married Noah's daughter, and is recorded as living near the beginning of the Treta yug of the Poets. Here we may plainly see, that the events, as well as the time, perfectly coincide; for the 1002d year of the Cali yug corresponds not only with the latter days of NOAH, but also with the 179th year of the Treta yug of the poets, as may be seen from the preceding table.

"I shall now mention another instance, which, while it confirms what I have above said, respecting the ancient *Hindu* writers or historians, adopting the astronomic æra of the Cali yug, at different times during the periods of the Treta and Dwapar yugs of the Poets, will at the same time explain the cause of all the confusion and absurdities which at present appear in the ancient history and chronology of the *Hindus*.

"VALMIC and VYASA were two ancient contemporary bards, whom the modern *Hindus* separate by no less a period than 864000 years, believing VALMIC to have lived near the close of the Treta yug, and VYASA near the close of the Dwapar yug; and though they cannot but admit that the two bards had frequently conversed together on the subject of their poems, yet they will rather account for it by supposing a miracle, than assign any real or probable cause for an absurdity, so contradictory, not only to nature, but to common sense." P. 320.

Article the twenty-second treats of the *Religious Ceremonies of the Hindoos*, and is written by H. T. Colebrooke, Esq. It exhibits a wonderful display of superstition, in every various form which blind bigotry can assume. The prayers which accompany these ceremonious rites are all addressed to the elements, particularly to the solar fire, the generator of all things; and

and to water, the genial nouriſher and ſuſtainer of all things. It plainly proves, that the theology of India, at leaſt as generally underſtood and practiſed, is a groſs and phyſical theology. Some refined ſpirits may, indeed, penetrate beyond the veil, and adore the ſupreme deity who formed thoſe elements, and directs their fury; but the groſs of the people are undoubtedly idolaters, prompt to venerate the objects of ſenſe, and implicitly obey what a tyrannical prieſthood dictates. A repetition of theſe abſurd practices, and impious addreſſes, even though ſometimes in ſublime language, to the *creature*, inſtead of the *creator*, would give no pleaſure to the rational religioniſt.

The ſame may be aſſerted of the twenty-third article, in which the RHUDIRADHYAYA, or *ſanguinary chapter* of the Hindoo religion, is tranſlated by Mr. Blaquiere. Human nature ſhudders at the perpetration of ſuch nefarious deeds, as accompany theſe ſacrifices of human and beſtial blood; the tortures inflicted, without remorſe; the anguiſh endured, without a groan; the legiſlator that could command them, and the infernal deity that could be pacified by them. To the curious however in theſe enquiries the peruſal may be acceptable, as they ſerve to mark the wide diffuſion of theſe abominable practices throughout the whole of Aſia; and the deep hold which ſuperſtitious dread takes of the ſubjugated ſoul, when bound down in the chains of braminical deſpotiſm. To this claſs of philoſophical enquirers, no deſultory abſtract would be ſatisfactory; we refer them, therefore, for that information, to the chapter of blood itſelf.

The twenty-fourth article contains *an Account of the Pearl-Fiſhery in the Gulph of Manar*, well deſerving the attention of the merchant who traffics in that commodity, as well as of the naturaliſt in general; but on which the great length of the preceding remarks prevents our entering into any particular detail.

The final article conſiſts of *Tables of Aſtronomical Obſervations*, made by Mr. Hunter in Upper Hindoſtan, which admit of no abridgment; but are an additional proof to many others, which this volume affords, that the ſpirit of the founder of this Society animates the ſurviving members, and holds out a fair promiſe, that the vaſt outlines which his genius ſketched for the inſtitution, will in time be amply filled up.

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ART. IX. *Eight Sermons, preached at Lady Moyer's Lecture, in the Cathedral Church of St. Paul, London, in the Year 1757. To which is added, A Latin Oration, ſpoken in the Hall, at Magdalen College, Oxford, on the Founder's Day, July 22, 1733. By William Clements, A. M. then Curate of St. Mary at Hill, London; now Librarian at Sion College.* 8vo. 189 pp. 4s. Rivingtons.

THE long interval which has elapſed between the period of preaching and that of publiſhing this ſeries of diſcourſes, offers ſome ſecurity to the reader for their general correctneſs and merit. The addition of forty years experience to the life of one individual, introduces conſiderable changes into his modes of thinking; and it is fair to ſuppoſe, that thoſe productions of youth which ſtill ſatisfy us in old age, muſt have ſomething to recommend them beſides the relation into which they ſtand to us. The author of theſe Sermons intimates as much, in the ſhort Preface prefixed to the volume; and we are of opinion that he acted with propriety, in liſtening to the ſuggeſtions of his own mind, and the advice of his friends, in redeeming them from that obſcurity in which they had been buried, and preſenting them to the public.

The ſubject of theſe diſcourſes is the Trinity; and the author, without adding any thing ſtrictly new, has conducted the argument with much judgment, and directed it from thoſe ſubtleties in which the mind is loſt, to thoſe practical reaſonings by which the heart is improved.

In treating of the perſonality of the Son, the author vindicates, at ſome length, the doctrine of the Fall and human Redemption. We could make many extracts from this and other parts of the volume, but ſhall content ourſelves with producing the following, as a proof of the author's judicious manner of illuſtrating his ſubject.

"Thus is Chriſt, in the divine decree, *the lamb ſlain from the foundation of the world:* and here we are naturally led to conſider the hiſtory and antiquity of ſacrifices in general, which will give freſh light, if more be wanted, to our preſent ſubject. The ſacred hiſtory informs us, that the practice of offering ſacrifices is as old as the time of Cain and Abel; conſequently, we may conclude as old as immediately after the fall; that it was a part of the law of Moſes; and that it prevailed univerſally in the gentile world. From theſe premiſes it ſeems evident, that the offering of ſacrifices was originally no human invention, but a divine inſtitution; for it is abſurd to think that mankind ſhould at any time (much more in the beginning of the world, before they had loſt the knowledge of the true God) preſume to propitiate the Deity by any

any offerings conſidered as gifts or bribes, or to appeaſe his wrath by the death of a brute animal. It is therefore a moſt reaſonable concluſion, that ſince the ſacrifice of Chriſt once offered is *the propitiation for the ſins of the whole world*, God was graciouſly pleaſed, immediately after the fall of our firſt parents, expreſsly to inſtitute ſacrifices as relative to, and typically repreſentative of, the great and only meritorious expiation; appointing theſe to be the ſeal of the Covenant of Grace and Mercy, and the means of mutually ratifying it between God and man, until the grand Sacrifice ſhould in due time be offered.

"In this view, we clearly ſee the origin and uſe of ſacrifices; that how inſignificant ſoever they would have been, if the invention of men, yet when appointed by God himſelf to fallen man, as a fœderal rite, with an aſſurance that the offering them, with faith and an obedient heart, ſhould be accepted as an atonement, they muſt afford the greateſt comfort, and be an effectual means of perſevering in obedience." P. 117.

Upon the whole, theſe Sermons are written with a ſound knowledge of the ſubject; the ſtyle is plain, but not weak; and the ſentiments ſuch as place the talents and piety of the author in a favourable light. We cannot particularly praiſe the claſſical elegance of the Latin Oration ſubjoined, which is alſo diſfigured by the groſſeſt and moſt frequent errors of the preſs.

ART. X. *The Critical and Miſcellaneous Proſe Works of John Dryden, now firſt collected, with Notes and Illuſtrations; an Account of the Life and Writings of the Author, grounded on original and authentic Documents; and a Collection of his Letters, the greater Part of which has never before been publiſhed. By Edmond Malone, Eſq. In Three Volumes.* 8vo. 2l. 2s. Cadell and Davies. 1800.

THE praiſe of Dryden's Poetry has not been pronounced by higher authorities, or in ſtronger terms, than that of his proſe; and, by a peculiar felicity, he has contributed more than any ſingle man to improve the ſtyle of his native language in meaſured and unmeaſured compoſition. Congreve, Johnſon, Warton, Maſon, and Beattie, have given their public teſtimony to the high merit of Dryden in the latter; and the private opinion of Burke, who profeſſed to have ſtudied his ſtyle, is teſtified by Mr. Malone, who, in confirmation of it, refers his readers to the works of that eloquent author. The ſpecimen referred to in the beginning of Dryden's Diſcourſe on Satire, is happily choſen to illuſtrate this poſition; for the paſſage ſtrongly calls to mind the

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brilliant deſcription of the firſt appearance of the ill-fated Antoinette, in the celebrated "Reflections on the French Revolution." But to what exceſs of candour ſhall it be aſcribed, that Dryden himſelf, if Congreve may be credited, repeatedly attributed his own ſucceſs in Engliſh proſe to a frequent peruſal of the writings of Tillotſon? We ſhould conclude that he took his ſtyle, exactly as he did his religion, from that writer, by contraſt: and as he became a Papiſt, in ſpite of the foundeſt arguments againſt Popery, ſo he made himſelf an elegant proſe writer, notwithſtanding his attention to a very imperfect example. Happy to have forſaken his model in one inſtance, though unfortunate in the other, he acquired a vigorous and animated ſtyle, by ſtudying a writer whoſe compoſition is peculiarly rambling, feeble, and unformed. His feeling as an author rebelled againſt his opinion, founded perhaps on faſhion rather than judgment; and becauſe Tillotſon was then thought to have made great efforts in proſaic writing, he modeſtly aſcribed to his example what he owed excluſively to his own talents and genius. The very high merits of Archbiſhop Tillotſon as a polemic, and in general as a Chriſtian teacher, muſt ever ſtamp a value on his Sermons, ſuperior to any praiſe of ſtyle, which, while doctrines are ſought from him, may be improved on many better models. Dryden himſelf is undoubtedly a much ſuperior example of ſtyle, in proſaic compoſition, and if we muſt allow that he commenced on the ſteps of Tillotſon, it ſhould be remembered too that he quickly, and beyond all reach, out-went his guide.

The opportunity of ſtudying Dryden's proſe writings, hitherto widely ſcattered through his various works, with which they in general appeared as Prefaces or Dedications, is now offered by Mr. Malone, in a handſome and convenient publication; wherein whatever can be required by way of illuſtration is carefully ſubjoined by the diligence of the compiler; and a monument is raiſed to the memory of Dryden, of which the chief materials are taken from himſelf, but the arrangement and decoration furniſhed by the editor. Mr. Malone has alſo laboured to ſupply, what has hitherto been wanting, an accurate Life of Dryden, and has done, if not as much as might be wiſhed, yet quite as much as could in reaſon be expected. After the lapſe of a complete century from an author's death, neglect is hardly to be repaired; and, though ſomething may be gleaned by reſearch, the general harveſt of information muſt not only have been mowed, but carried off by Time. What Mr. Malone has ſpecifically propoſed and done, let him relate in his own words.

"So

"So few are the notices which have been tranſmitted to us concerning the great poet whoſe Proſe Works are here collected, that Dr. Johnſon, who at an early period had meditated writing his Life*, ſoon abandoned the project, in deſpair of finding materials ſufficient for his purpoſe. Many years afterwards, however, having undertaken a general review of the lives of the moſt eminent Engliſh poets, he enriched his volumes of biography with an account of this author, in which are diſplayed ſuch comprehenſion of mind, and accuracy of criticiſm, ſuch vigour of expreſſion, and luxuriance of imagery, that, of the various maſterly lives in his admirable work, that of Dryden is perhaps the moſt animated and ſplendid; ſo ſplendid indeed, that a competition with ſuch excellence can be ſought only by him who is actuated by a degree of confidence in himſelf, which I beg leave moſt ſtrenuouſly to diſclaim. Having, however, as he himſelf told me, made no preparation for that difficult and extenſive undertaking, not being in the habit of extracting from books and committing to paper thoſe facts on which the accuracy of literary hiſtory in a great meaſure depends, and being ſtill leſs inclined to go through the tedious and often unſatisfactory proceſs of examining ancient regiſters, offices of record, and thoſe ſepulchres of literature†, public repoſitories of manuſcripts, he was under the neceſſity of truſting much to his own moſt retentive memory, which furniſhed him with many curious and intereſting particulars concerning the moſt famous Engliſh poets, collected during the courſe of a long life; but he was frequently, as in the preſent inſtance, obliged to rely for incidents and dates, on ſuch information as had been tranſmitted by preceding biographers. Unfortunately, all the accounts of Dryden and his works were one continued tiſſue of inaccuracy, error, and falſehood. Very little had been handed down, and of that little the greater part was untrue. With the aid, therefore, of original and authentic documents, to rectify theſe miſſtatements, to illuſtrate the hiſtory of our author's life and writings, by ſuch intelligence as I have been able to procure, and to diſpel that miſt of confuſion and error in which it has been involved, ſhall be the principal object of the following pages." *Life*, p. 1.

The Contents of the volumes before us are thus arranged. The firſt is divided into two parts (why not made two volumes it is not eaſy to ſay) of which the former is occupied entirely by the Life of Dryden. This, with its Appendix, extends to 570 pages, ſufficient ſurely to be called a volume. The ſecond part contains 45 original Letters of Dryden, only a few of which have before appeared in print. Theſe occupy 132 pages, and are followed by ſome general additions and emendations referring to all the volumes. Then, with a new ſeries of pages,

* Boſwell's Life of Johnſon, vol. ii, p. 437, ſecond edition.

† This expreſſion is invidious and inaccurate; places where valuable articles are depoſited for uſe, and are conſtantly in uſe, cannot properly be ſaid to keep them buried. *Rev.*

commence

commence the Eſſays, Dedications, and Prefaces, of Dryden, arranged nearly in chronological order. The firſt of theſe is the Eſſay on Dramatic Poeſy, originally publiſhed in quarto, in 1668; and the volume concludes with the Dedication of Aurengzebe, firſt printed in 1676. The ſecond volume begins with the Dedication of All for Love, printed in 1678, and ends with that prefixed to the Life of St. Francis Xavier, which appeared in 1688. The third volume opens with his Preface to the Tranſlation of Ovid's Epiſtles, and concludes with that prefixed to his laſt work, the Fables, publiſhed in 1700. Among theſe, there is one piece which is not by Dryden, namely, the Preface to Sir Robert Howard's Plays (vol. i, p. ii, page 15) which is inſerted as maintaining the opinion oppoſite to that of Dryden, reſpecting plays in rhyme; though this is not ſtated explicitly enough by the editor. This Preface gave riſe to the Eſſay on Dramatic Poeſy, to which it is here prefixed, together with Dryden's own Dedication of the Rival Ladies, under the title of Prolegomena to the Eſſay.

Even the aſſiduity of Mr. Malone has not been able to obtain much new matter for the Life of Dryden, and the reader muſt by no means expect to find the information reſpecting the poet proportioned to the bulk of the volume. What was in his power the biographer has performed; he has inveſtigated the current traditions reſpecting his author, ſome of which he has confirmed and ſome refuted. He has aſcertained the chronology of his works, and explained the circumſtances of their publication. Occaſionally he has made large excurſions reſpecting perſons or cuſtoms connected with the incidents of Dryden's Life; as concerning the office of Laureat, p. 78, 205, &c. the Odes performed in honour of St. Cecilia, p. 255–300; the Kit-cat Club, p. 525; and the Knights of the Toaſt, part ii, p. 112. Even the recent queſtions concerning the author of Junius's Letters, and the termination of the Century, are introduced and diſcuſſed; and thus a book is compoſed, in which information muſt undoubtedly be found, though not always of the kind that might be expected. The Letters ſubjoined to the Life are arranged, judiciouſly in our opinion, in chronological order; perhaps they would have been with ſtill more advantage interwoven in the narrative, and inſerted in thoſe parts which they were particularly calculated to illuſtrate. That they are not more numerous, or more important, will be regretted by many readers; but we do not number ourſelves with thoſe who would wiſh a part of them omitted as too trivial for inſertion. An authentic Letter from a man of eminence, written more than a century ago, however unintereſting the ſubject, cannot eaſily fail to illuſtrate ſomething, either of the writer's

writer's character, or the manners of his time; and they who ſee nothing in them, are generally related to the traveller, to whom all was barren between Dan and Beerſheba. The barrenneſs is not in the ſubject, but in the mind of the ſpectator. Anxious to obtain, if poſſible, more relics of his author's pen, Mr. M. has concluded the Appendix to his Life, by a paper ſpecifying *the perſons in whoſe cabinets Letters written by* Dryden *may probably be found.* Participating in the wiſh to have ſuch materials brought forward, we ſhall probably take occaſion, before we quit the ſubject of theſe volumes, to reprint that liſt, that we may give it more effectual circulation. We ſhall now inſert one or two ſpecimens from the Life of Dryden, in doing which, our choice will naturally be led to thoſe parts in which former errors are corrected. The engagement of the poet with the theatre, and the number of plays actually produced by him in conſequence, are thus related by the preſent biographer.

"Not long after the recommencement of dramatic exhibitions in London, our author took a more ſecure method of obtaining emolument from his dramas, than the patronage of any individual, however elevated by rank or fortune, could afford: that of contracting with the King's Theatre for an annual ſtipend, on condition of furniſhing a certain number of plays in each year. The emolument was agreed to be one ſhare and a quarter, out of twelve ſhares and three quarters of a ſhare, into which the theatrical ſtock was divided; which is ſtated by the players to have produced him, *communibus annis*, between three and four hundred pounds a year. With reſpect to the number of plays ſtipulated to be written, there is as a great variation of ſtatement in this as in almoſt all traditional tales; nor would it have been eaſy to find out the truth, were it not for an authentic document by which it is aſcertained. Dr. Johnſon, miſled probably by the Key to the Rehearſal, publiſhed a few years after Dryden's death, has ſaid that he contracted to produce four plays a year: Cibber, on the other hand, ſays two: but the true number which he agreed to write was three; as appears from a memorial yet extant, preſented probably to the Lord Chamberlain about the year 1678*. The reaſoning upon this contract has not been leſs vague than the account of the ſtipulations which it contained; for it has been ſaid, and repeated from book to book, that it is not to be wondered at that our author's dramatic pieces ſhould frequently have been incorrect, when he was under the neceſſity of writing for bread, and producing *three or four plays* a year. "It is certain," ſays Dr. Johnſon, following Jacob, "that in one year (1678) he pub-

* This paper is now in the poſſeſſion of Mr. Iſaac Reed, and complains of Dryden's giving Œdipus to the Duke's company, notwithſtanding his contract.

liſhed *All for Love*, *Aſſignation*, *two parts of the Conqueſt of Granada*, *Sir Martin Mar-all*, and *the State of Innocence*, ſix complete plays; with a celerity of execution, which, though all Langbaine's charges of plagiariſm ſhould be allowed, ſhews ſuch facility of compoſition, ſuch readineſs of language, and ſuch copiouſneſs of ſentiment, as ſince the time of Lopez de Vega, perhaps no other author has poſſeſſed." But this ſtatement is wholly unfounded: for not one of theſe plays was produced or originally printed in 1678, except *All for Love*; and the truth is, that whatever may have been Dryden's facility of compoſition (which unqueſtionably was extraordinary) he does not appear to have produced more plays within a limited time than many other dramatic writers; nor, whatever allowances may be made for the imperfection of his plays, has he any right to our indulgence on the plea of having frequently (if ever) produced three plays in a year. The contract was probably entered into in the latter end of the year 1667. In the month of January, 1671-2, the theatre which had been built in Drury-Lane but a few years before, was burnt down, and the King's company were compelled to remove to the play-houſe in Lincoln's-Inn-Fields, which had not long before been deſerted by their antagoniſts, the Duke of York's ſervants, who had gone to their new houſe in Dorſet-Gardens. The King's ſervants continued to play in Lincoln's-Inn-Fields, till a new theatre was conſtructed for them by Sir Chriſtopher Wren on the old ſite in Drury-Lane; which was opened on the 26th of March, 1674, with a Prologue and Epilogue by our author, and continued ſtanding till a few years ago. Between 1667, and March, 1674, that is in about ſeven years, Dryden produced but ten plays, or about three plays in every *two* years. If we extend the account to a later period, December, 1682, when for a certain time he diſcontinued writing for the ſtage, we ſhall find, that in ſixteen years, eighteen dramas only were produced (allowing the *State of Innocence*, though never acted, to be one) which is a little more than a play in each year. The era of his greateſt exertion ſeems to have been from 1667 to 1670; in which period probably he wrote five or ſix plays. From this ſtatement it is clear, that though our author was indiſputably diſtinguiſhed for facility of compoſition, other dramatic poets have equalled, if not ſurpaſſed him in this particular. There is good ground for believing that Shakſpeare for ſeveral years produced two plays in each year; and Fletcher, in the laſt ten years of his life, appears to have furniſhed the ſcene with more than thirty dramas, in ſome of which, however, he was aſſiſted by Maſſinger, Rowley, and other playwrights." P. 71.

The liſt of Dryden's plays, arranged in the order of writing by himſelf, and prefixed to his King Arthur, is given by Mr. Malone, with additional notices of the place where they were acted, and the time of publication (in p. 218); and ſo far confirms the ſtatement of the preceding paſſage, that in the whole liſt only three plays (and one of them the State of Innocence) bear the date of the one year, and that is 1673. But as the time of publication may not always regularly follow the time

of

of writing, there may be ſome uncertainty in the inference drawn from this circumſtance.

The falſe account of Dryden's funeral, as fabricated by Mrs. E. Thomas, called Corinna, having obtained too much currency, we ſhall inſert the true narrative, as inveſtigated by Mr. Malone.

"The plain and ſimple fact on which ſhe conſtructed her narrative, was this. Dryden, as has been already mentioned, expired on Wedneſday morning, the firſt of May (1700). Having died of a gangrene, it was neceſſary that he ſhould be buried ſpeedily, and accordingly, two days afterwards, on Friday morning, (not *Saturday* as Mrs. Thomas ſtates) his corpſe, at the expence of Mr. Montague, afterwards Lord Halifax, was carried from his houſe in a very private manner, to be interred, probably in the church-yard of the neighbouring pariſh. The Earl of Dorſet, Lord Jefferies*, and ſome others, either hearing of his intention on that day, or meeting the proceſſion as it moved along, and thinking ſo great a poet entitled to a more ſplendid funeral, prevailed on the relations and friends who attended his remains, to conſent that the body ſhould be carried, for the purpoſe of embalment, to the houſe of Mr. Ruſſel, a celebrated undertaker; and the ſame day, with the aſſiſtance probably of Dr. Garth, they applied to the Preſident and Cenſors of the College of Phyſicians, to grant permiſſion that the corpſe ſhould be depoſited there, and at the proper time ſhould be thence conveyed to Weſtminſter-Abbey for interment; a requeſt which was unanimouſly granted. At the firſt view it may appear a ſingular circumſtance, that none of the admirers of Dryden ſhould have undertaken to defray the expence neceſſary to be made on this occaſion; which including the *funeral bak'd meats* and other refreſhments at the College of Phyſicians, the Abbey fees, and the undertaker's charge, could not have amounted to more than one hundred and twenty pounds: but probably it was thought more honourable to him that this ſum ſhould be raiſed by the contribution of his friends, than defrayed by any ſingle perſon. A ſubſcription was accordingly made for this purpoſe. The body having lain in ſtate for ten days, Monday, the 13th of May, was appointed for the proceſſion to Weſtminſter-Abbey; in the afternoon of which day a great number of perſons of quality, and others, aſſembled in the Hall of the College, where for ſome time they were ſoothed with mournful muſic. An eloquent oration in Latin was then pronounced in the theatre by Dr. Garth; after which the laſt Ode of the 3d Book of Horace—*Exegi monumentum ære perennius*, &c. was ſung. The proceſſion then ſet forward to Weſtminſter-Abbey, conſiſting of a hearſe drawn by ſix horſes, honourably attended by many noblemen and gentlemen in near fifty coaches, and preceded by a band of muſic; and the remains of Dryden were interred in the grave of Chaucer, with all due ſolemnity, one of the prebendaries reading the funeral ſervice, and the choir attending.

* The only ſon of the Chancellor.

tending. All the circumſtances therefore of Biſhop Sprat's firſt propoſition, the day after our author died,—of Lord Jefferies and the *ſeventy-two* gentlemen who, we are told, crowded into his widow's bed-chamber; of Dr. Garth falling into a rotten beer-barrel; of the non attendance of the choir, and want of an organ; of the two ſinging-boys chanting an Ode of Horace, in the Abbey, each of them *holding a ſmall candle* in his hand; of the mob breaking in ſo as to prevent any more than eight or ten gentlemen gaining admittance, who *cut their way with drawn ſwords*; and, finally, of Mr. Charles Dryden challenging Lord Jefferies, and never being able to meet with him; all theſe circumſtances, and many others of inferior note, were merely the *nimble ſhapes* and lively effuſions of Corinna's *forgetive* imagination." P. 367.

Among other points which the preſent biographer has traced out, the reader will be pleaſed at finding that the circumſtances of Dryden were never ſo low as it has been uſual to ſuppoſe, and that for by much the greater portion of his life, he enjoyed what muſt have been at that period a handſome competence. Of Dryden's 45 Letters, the moſt important, perhaps, is that addreſſed to John Dennis (afterwards notorious by the attacks of Pope) whom he treats with great reſpect, not only as a critic, but as a poet. His Letters to Jacob Tonſon afford ſome curious illuſtrations of his literary hiſtory; and the 16 Letters to his fair, and apparently amiable, couſin, Mrs. Steward*, of Cotterſtock in Northamptonſhire, convey a very pleaſing picture of him in private life, and give alſo ſome ſingular features of the modes and manners then prevalent; particularly Letter 27 and 35, deſcribing two journies in the Oundle Coach, of two days each. To increaſe, if poſſible, the chance of obtaining more Letters of this author, we ſhall here, as we promiſed, inſert No. V. of the Appendix.

" *Perſons in whoſe Cabinets letters written by* Dryden *may probably be found.*

The Earl of Exeter.

The repreſentatives of James, the ſecond Duke of Ormond.

The Earl of Lauderdale.

The repreſentatives of Thomas Howard, the firſt Earl of Berkſhire.

The repreſentatives of Catharine, Dutcheſs of Buckinghamſhire, who died March 13, 1743.

Lord Clifford.

The repreſentatives of John Wilmot, Earl of Rocheſter; probably the Earl of Sandwich, and the Earl of Liſburne.

The repreſentatives of Laurence Hyde, Earl of Rocheſter. Qu. the Earl of Clarendon?

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* Communicated by her grand-daughter, Mrs. Gwillim, of Whitchurch, near Roſs, in Herefordſhire.

The

The repreſentatives of George Saville, Marquis of Halifax. Qu. the Earl of Cheſterfield, or the Duke of Devonſhire?

The repreſentatives of the late Sir George Saville, Bart.

The repreſentatives of Sir Robert Howard, Bart. who died September, 1698.

The repreſentatives of Sir Charles Sidley, Bart. who died Auguſt, 1701.

The repreſentatives of Richard Graham, Jun. Eſq. (the ſon of Richard Graham, Eſq. author of the Lives of the Painters) who died in 1749. He was at that time Commiſſioner of the Works of Weſtminſter-Bridge.

The repreſentatives of Sir John Vanburgh.

The repreſentatives of Sir William Trumbull, Bart. whoſe granddaughter married a younger ſon of Lord Sandys.

The repreſentatives of Walter Moyle, Eſq. who died in 1721.

The repreſentatives of Sir Godfrey Kneller, who died in 1723. Qu. Mr. Kneller, of Wiltſhire, his grand-nephew, by a female?

The repreſentatives of Dr. Knightly Chetwood, Dean of Gloceſter, whoſe ſon, Dr. Chetwood of the Commons, died at Tempsford, in Bedfordſhire, in 1735.

The repreſentatives of Sir William Leveſon Gower, Bart. who died in 1692, probably the Marquis of Stafford.

The Earl of Saliſbury, as repreſentative of James, the fourth Earl of Saliſbury.

The repreſentatives of Lady Chudleigh, whoſe ſon, Sir George Chudleigh, of Aſhton in Devonſhire, died in 1738, leaving three daughters.

The Earl of Abingdon.

The repreſentatives of John Vaughan, the laſt Earl of Carbery, who died in January, 1713, leaving a daughter, who married Charles, Marquis of Wincheſter, afterwards Duke of Bolton. She died September 20, 1751.

The repreſentatives of William Walſh, of Abberley, in Worceſterſhire, Eſq.

The Duke of Buccleugh, whoſe great grand-father was the eldeſt ſon of Anne Scott, Dutcheſs of Monmouth; the repreſentatives of George, Lord Lanſdown; Sir William Bowyer, of Denham Court, Bart.; Gilbert Dolben, Eſq.; and Sir Eraſmus Phillips, Bart. who died in 1696, and was Dryden's firſt couſin, have been applied to, but are not poſſeſſed of any Letters written by him.

Among the Dorſet Papers are at leaſt three Letters, written by our author to his patron, Charles, Earl of Dorſet.

In the Preface to Cleomenes, Dryden ſays, that about the year 1685, he preſented Anthony, the fourth Viſcount Falkland, with a French book, in which he had written *the names of many ſubjects that he had thought on for the ſtage.* It is hoped that the repreſentative of the late Lord Falkland will gratify the public with a tranſcript of this literary curioſity, if it be yet in the library of that noble family.

Rymer's Eſſay on the Tragedies of the laſt Age, in the blank leaves of which Dryden wrote ſeveral obſervations on that work, was ſome years ago in the library of the late David Garrick, Eſq.; but Mrs. Garrick

Garrick has informed me, that it is not now to be found there. It would be a public benefit, if the perſon into whoſe hands this book has fallen, would give notice of it; as there is ſome doubt whether thoſe remarks have been arranged in the order intended by the author." P. 567.

We ſhall here conclude our account of this publication. To attempt to characterize the well-known Works of Dryden, which are here republiſhed, cannot but be entirely ſuperfluous. Dryden writes always with ſpirit and animation. He rather ſeeks than avoids the introduction of idiomatic phraſes, which have ſince been very juſtly exploded, under the title of *colloquial vulgariſms*; yet he has images always at command to raiſe his ſtyle to any elevation that may appear deſirable. He ſometimes uſes a French word without neceſſity, as *opiniatre**, for obſtinate (vol. i. p. 2. page 189) or ſelf-opinioned; and has ſome expreſſions which have ſince become obſolete, ſuch as *robuſtouſneſs*, for robuſtneſs (ib. p. 285). The word *concernment* is perpetually repeated in the ſenſe of *intereſt*, as now uſed, and is peculiar to him. Of his Eſſays, thoſe on Dramatic Poeſy, on the Progreſs of Satire, and on Epic Poetry, are moſt valuable; but his doctrines muſt every where be received with ſome caution, ſince he does not ſcruple to contradict himſelf. To conclude, theſe critical Works of Dryden may be ſtudied with the greateſt advantage by thoſe who are ſtrong enough in the ſcience to decide ultimately for themſelves, but cannot be implicitly received. They do honour to the author, conſidering the time when they were produced, but they cannot be admitted as deciſive in the preſent ſtate of literature.

ART. XI. *A Charge delivered to the Clergy of the Dioceſe of Lincoln, at the Triennial Viſitation of that Dioceſe, in June and July*, 1800. *By George Pretyman, D. D. F. R. S.* 8vo. 1s. Cadell and Davies.

AMONG thoſe publications of the preſent period which moſt deſerve the critic's notice, and the pious Chriſtian's praiſe, the different Charges delivered by the prelates of our church, to the clergy of their reſpective dioceſes, hold a conſpicuous place. It is impoſſible indeed to diſcover, in any deſcription of individuals, a more conſcientious or more animated zeal in the diſcharge of duty; nor can we point out, among the various productions of the preſs which come before us, a more diſtinguiſhed portion of vigour and ability.

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* See alſo a note of Mr. Malone's, vol. iii, p. 436.

On the labours of the Bishop of Lincoln in particular it is perfectly unnecessary to expatiate. The rapid, and the very numerous sale of his great work, the Elements of Christian Theology, sufficiently indicate the opinion which the public entertains of his talents and his learning. But perhaps it is of still higher importance to know, and to be able to communicate from unequivocal testimony, the certain fact, that his Lordship's pious labours in his own particular diocese have produced the most extensively beneficial operation. Stimulated by their prelate's example, animated by his exhortations, and encouraged by his approving praise, the clergy of the diocese of Lincoln seem to strive together, with warm and honest emulation, in the great end and object of their calling.

To point out the benefits which have attended their pious assiduity, to warn them that their adversaries though checked are not overcome, and to specify some particular objects more immediately claiming their care and their attention, is the purport of this truly excellent Charge.

After praising the successful exertions of his clergy, his Lordship hints at the abominable conspiracy discovered and developed by Barruel and Robison. They are then exhorted to adapt their instructions to the character of the times, and the study of the prophetic writings is particularly enforced and recommended; and in this part of the work we cannot deny ourselves the satisfaction of extracting the following animated passage.

"When our Saviour commanded the Jews to "search the Scriptures," in order to be convinced that he was the Messiah, he bade them compare the Sacred Writings with existing circumstances, notwithstanding the miraculous proofs which he daily vouchsafed to give them, that he was indeed the Christ, the Son of God. And on various occasions, he directed his followers to instruct themselves and others in this important testimony to the Truth of Revelation, which was to continue to the end of time; and, perhaps, is designed to increase in splendor towards the concluding period of the world, till it vies in brightness with the effulgent light of miracles, which accompanied the first promulgation of the Gospel. But never should it be forgotten, that "no Scripture is of private interpretation." We are not to suffer the wildness of imagination to lead us astray from the established rules of interpretation, sanctioned by the course of historical facts, and the common consent of learned and judicious commentators, "lest we bring evil" instead of good "upon ourselves and those that hear us." And as it is the duty of Christian Ministers, not only to adapt their instructions to the character of the times in general, but of their congregations in particular, you will assuredly be careful to rest your arguments upon acknowledged and solid grounds, rather than enter upon points, which, from doubtfulness or difficulty, are as yet ill suited to popular discourses.

"The

"The argument from Prophecy is, however, but one of the many branches of evidence for the truth of our holy Religion, which it behoves us to urge upon the minds and hearts of the men of *this* generation, with peculiar earneſtneſs. The evidences of Chriſtian truth are not only calculated for the converſion of Infidels and Sceptics, of thoſe who profeſſedly reject and deſpiſe the Goſpel, but to awaken a genuine ſpirit of Religion in thoſe nominal Chriſtians, who, it is to be feared, make up a great part of many congregations. You will not be at a loſs for arguments ſuited to every comprehenſion, plain and ſimple in their nature, as well as ſtriking and impreſſive; but you will remember, that to combat objections of which your pariſhioners have never heard, and which perhaps they will ſcarcely comprehend, *may* be miſchievous, and muſt be uſeleſs. When men are once led to ſee the finger of God manifeſting itſelf in ſuch various ways in the eſtabliſhment of Chriſtianity, they will naturally be induced to liſten with attention to the doctrines which it reveals, and the practical duties which it enjoins. And let me here particularly recommend to you, to make the Doctrines of Chriſtianity the conſtant baſis of moral inſtruction, as no other ground can give ſecurity to human virtue. Set before your hearers the awful perfections of the Deity; declare to them the fallen and depraved nature of man, and his liability to puniſhment, without which Redemption through Chriſt can neither be fully underſtood nor juſtly appreciated; point out to them their natural propenſity to ſin, and their utter inability to work out their own ſalvation without Divine aſſiſtance, but at the ſame time carefully inculcate the abſolute neceſſity of ſelf-exertion, as the indiſpenſable condition of Divine aſſiſtance, and fail not to urge the declared efficacy of devout and fervent prayer. Explain to them, that neither faith without good works, nor good works without a true and lively faith, can give any rational hope of obtaining a ſhare in the gracious promiſes of God. Shew them from the teſtimony of Scripture, the dignity of the perſon of Chriſt, his love for mankind, and the fulneſs of the atonement made by his death; and animate them to "fulfil *all* righteouſneſs", by continually directing them to contemplate the example of his perfect life. You will thus excite a warmth of piety which can never be produced by a moral diſcourſe founded in the fitneſs of things, or the beauty of virtue. When the mind has fully and impartially contemplated the evidences of the Goſpel, explained with perſpicuity, and enforced with ſound reaſoning, the ſophiſtry of the Infidel and the cavils of the Sceptic, will have but little weight. When the heart is intereſted in the cauſe of Religion, profane jeſts will be regarded with horror, and temptations to vice will be rejected with diſdain." P. 12.

A recommendation to preach the word with ſimplicity, energy, and judgment, next follows. The clergy who drew up the Report, noticed in the Britiſh Critic, vol. xv, p. 409, are praiſed, and their example recommended; the growth of ſchiſm, and the increaſe of ſectariſts is introduced, and the clergy are deſired to "oppoſe energy to violence, zeal to enthuſiaſm, vigilance to cunning, piety to infidelity, and Chriſtian firmneſs, forbearance, and charity, to the ſhafts of envy and malice,

malice, ridicule and ignorance." After enforcing the neceſſity of extreme caution in ſigning teſtimonials for orders, deprecating any diminution of zeal in the promoting of Sunday ſchools, and urging the indiſpenſable obligation of reſidence without adequate excuſe, the Charge concludes with a general exhortation to be watchful at the ſeveral poſts aſſigned by our heavenly maſter.

Having thus conducted the reader through this publication, and exhibited an example of its ſtyle and vigour, all circumſtantial praiſe would be alike impertinent and ſuperfluous.

ART. XII. *The Edinburgh Practice of Phyſic and Surgery, preceded by an Abſtract of the Theory of Medicine, and the Noſology of Dr. Cullen, and including upwards of Five Hundred authentic Formulæ, from the Books of St. Bartholomew's, and the other Hoſpitals in London, and from the Lectures, &c. of the moſt eminent public Teachers; with Plates of the Inſtruments uſed in Surgery.* 8vo. 872 pp. 14s. Kearſley. 1800.

COLLECTIONS like this before us are becoming very numerous; they have doubtleſs their utility, when well executed, as giving a general view of the improvements made in phyſic and ſurgery, to perſons whoſe ſtation in life, or local ſituation, does not permit them to have recourſe to original works; but the uſe of them ſhould be confined within thoſe limits. The author begins by giving a definition, and a very brief hiſtory of phyſic; he then gives an epitome of the theory, and afterwards the noſology of Cullen. In his Introduction to the next ſection, on the practice of medicine, he ſays,

"It has already been obſerved, that SAUVAGES was the firſt who attempted to arrange diſeaſes according to the plan ſuggeſted by Sydenham; and his work ſtill continues the only one that merits the title of *Methodical Noſology*. For though Linnæus, Vogel, Cullen, and Sagar, have ſucceſſively endeavoured to improve his method of claſſification, they have contented themſelves with an enumeration and arrangement of the different genera, without entering into their hiſtory and cure: ſo that, though we have ſince had various *Schemes of Arrangement*, we have had, properly ſpeaking, no complete *Syſtem of Noſology*; that is, no complete COURSE OF MEDICINE according to any of theſe arrangements. Preſuming, therefore, that a practice formed upon the moſt approved claſſification, in imitation of the work of Sauvages, might be eſteemed an acquiſition by medical men, we have endeavoured

deavoured to execute that taſk in the preſent part of this treatiſe; wherein the practice is modelled on the arrangement of Dr. Cullen; and the outline filled up from the beſt authors, ſo as to exhibit the moſt approved methods of treatment, with the lateſt diſcoveries and improvements in the healing art." P. 55.

We have here the outline of the plan of the editor; a ſhort extract or two, taken caſually from different parts of the volume, may convey to our readers an idea of the manner in which it is executed.

"GENUS LX. CHOLERA, the CHOLERA MORBUS.

Cholera, *Sauv.* 253. *Lin.* 186. *Vog.* 110. *Sag.* 188, *Hoffm.* II. 165.

Diarrhœa cholerica, *Junck*, 112.

Sp. I. *The Spontaneous Cholera*, coming on without any manifeſt cauſe.

Cholera ſpontanea, *Sauv.* ſp. 1. *Sydenh.* ſect. iv. cap. 2.

Cholera Indica, *Sauv.* ſp. 7.

Sp. II. *The Accidental Cholera*, from acrid matters taken inwardly.

Cholera crapuloſa, *Sauv.* ſp. 11.

Cholera a venenis, *Sauv.* ſp. 4, 5.

"1. *Deſcription.*] The cholera ſhows itſelf by exceſſive vomiting and purging of bilious matters, with violent pain, inflation, and diſtention of the belly. Sometimes the patients fall into univerſal convulſions; and ſometimes they are affected with violent ſpaſms in particular parts of the body. There is a great thirſt, a ſmall and unequal pulſe, cold ſweats, fainting, coldneſs of the extremities, and hiccough; and death frequently enſues in twenty-four hours.

"Thoſe who have been rendered weak or irritable by a hot or long-continued ſummer, or by living in a warm climate, or in putrid vapour, are peculiarly liable to this diſeaſe.

"It is produced by cold, or putrid vapour, or ariſes as a partial evacuation in fever, or from a purging from any cauſe, if it has either continued long, or happened in a habit prediſpoſed; or it begins with phlegmonous inflammation of the inteſtines.

"2. *Cure.*] In this diſeaſe, as much bile is depoſited in the alimentary canal, particularly in the ſtomach, the firſt object is to counteract its influence, and to promote an eaſy diſcharge of it. It is next neceſſary to reſtrain that increaſed ſecretion of bile, by which a freſh depoſition in the alimentary canal would otherwiſe be ſoon produced. And, in the laſt place, meaſures muſt often be employed to reſtore a ſound condition to the alimentary canal, which is frequently much weakened by the violence of the diſeaſe.

"On theſe grounds, the cure is effected by giving the patient a large quantity of warm water, or very weak broth, in order to cleanſe the ſtomach of the irritating matter which occaſions the diſeaſe, and injecting the ſame by way of clyſter, till the pains begin to abate a little. After this, a large doſe of opium is to be given in ſome convenient vehicle, and repeated as there is occaſion. But if the vomiting and purging have continued for a long time before the phyſician be called, immediate recourſe muſt be had to the laudanum, becauſe the patient will be too much exhauſted to bear any further evacuations.

Some-

ſometimes the propenſity to vomit is ſo ſtrong, that nothing will be retained, and the laudanum itſelf thrown up as ſoon as ſwallowed. To ſettle the ſtomach in theſe caſes, Dr. Douglas, in the Medical Eſſays, recommends a decoction of oat-bread, toaſted as brown as coffee; and the decoction itſelf ought to be of the colour of weak coffee. He ſays he does not remember that this decoction was ever vomited by any of his patients. An infuſion of mint-leaves, or good ſimple mint water, is alſo ſaid to be very efficacious in the ſame caſe.

"The tincture of opium is ſometimes retained when given in conjunction with a portion of the vitriolic acid properly diluted. But when it cannot be retained in a fluid form by the aid of any addition, it will ſometimes ſit upon the ſtomach when taken in a ſolid ſtate.

"When the ſtrength is reduced by the evacuation, and the *primæ viæ* cleared of feculent matter by this treatment, the vomiting and purging are to be ſtopped by opiates; but if the patient ſhould be ſo much weakened by the evacuation and irritation before any aſſiſtance is called in, as to be in danger of ſinking, they are to be exhibited immediately. In both caſes, the opiate is to be repeated in a ſmaller doſe, at ſix or eight hours' interval, for two or three days, taking care to keep the inteſtines free from feculent matter, by procuring one evacuation every twenty-four hours, if it does not take place naturally.

"After the violence of the diſeaſe is overcome, the alimentary canal, and the ſtomach in particular, requires to be braced and ſtrengthened. With this view recourſe is often had with advantage to different vegetable bitters, particularly to the uſe of the columbo root; which, while it ſtrengthens the ſtomach, is alſo obſerved to have a remarkable tendency in allaying a diſpoſition to vomiting, which often remains for a conſiderable time after the cholera may be ſaid to be overcome. The following formula of Dr. Saunders may be employed.

(No. 135.) ℞ Colomb. in pulv. trit. gr. x.
Rhabarb. pulv.
Ferri rubigin. ſing. gr. v.
Fiat pulvis, vel, ſyrupo zingiberis, Bolus, bis quotidie capiendus.

"Dr. Hugh Smith ſays, the intentions of cure conſiſt in diluting and expelling the acrid bile, and palliating the moſt urgent ſymptoms.

"The firſt intention may be anſwered by diluting drinks, taken in large quantities; ſuch as a decoction of a cruſt of bread, water-gruel, chicken or any other thin broth, and the like; and, if at the ſame time vomiting ſhould be excited, the bile may be both diluted and expelled.

"To palliate the ſymptoms, opiates, eſpecially if joined with gentle cathartics, will moſt avail.

(No. 336.) ℞ Rhabarb. in pulv. trit. gr. x.
Tinct. opii gtt. xx.
Miſce fiat bol. repetend. ut opus erit.

(No. 337.) ℞ Kali præp. ℈j.
Succ. limon. ℥ſ.
Aq. cinnam. ℥j.
Sp. menth. ſativ. ℥ſ.
Tinct. opii gtt. iij.
Miſce fiat Hauſt. quarta vel ſexta quaque hora ſumendus."

P. 438.

The

The diſeaſe is here deſcribed correctly, and a rational mode of cure inſtituted. Our other ſpecimen ſhall be taken from that part of the volume which treats of the practice of ſurgery.

" SECT. IV. *Of* FISSURES, *or ſimple* FRACTURES *of the* SKULL.

" The term is here meant to imply a mere diviſion of one or both the tables of the ſkull, with or without a wound of the integuments, not attended with depreſſion. Fractures of this kind are not dangerous as far as affects the ſkull only, for it frequently happens that extenſive fiſſures heal without producing bad ſymptoms. But as they are frequently attended with effuſions of blood or ſerum upon the brain or its membranes, or as they may tend to excite inflammation in theſe, they require particular attention.

" When effuſions occur, ſymptoms of compreſſion immediately follow. The remedies beſt ſuited to this diſeaſe muſt then be applied; and the trepan is alone to be depended upon. The fiſſures ſhould be traced through their whole extent, and a perforation made on the moſt depending part of each of them. If this be unſucceſsful, the operation ſhould be repeated along the courſe of the fiſſures as long as ſymptoms of a compreſſed brain continue; and as the effuſed matter will commonly be found contiguous to the fiſſures, they ought to be included in each perforation.

" If the fiſſure be ſo large as to produce an obvious ſeparation of the two ſides of the bone, the nature of the caſe will be at once rendered evident; but where it is extremely ſmall, there is difficulty in diſtinguiſhing it from the natural ſutures, or from the ſutures ſurrounding ſmall bones, which ſometimes occur, and get the name of *oſſa triquetra*. But this may be known by the firm adheſion which always exiſts between the pericranium and ſutures; whereas this membrane is always ſomewhat ſeparated from that part of the bone where a fiſſure is formed. When the pericranium is ſeparated by the accident for a conſiderable way from the ſurface of the bone, various means have been contrived for diſcovering the nature of the caſe; as pouring ink upon the part ſuſpected to be fractured, which in caſe of a fracture cannot be wiped entirely off, or making the patient hold a hair or piece of catgut between his teeth, while the other extremity of it is drawn tenſe, which, when ſtruck, is ſaid to produce a diſagreeable ſenſation in the fractured part. But ſuch teſts are little to be depended on; ink will penetrate the ſutures; and the others are ineffectual, unleſs the fracture be extenſive, and the pieces conſiderably ſeparated from each other. The oozing of the blood from a fiſſure is a better mark. The aſcertaining of this point, however, appears not very material; for, unleſs alarming ſymptoms are preſent, although there ſhould be a fiſſure, no operation is neceſſary; and if ſuch ſymptoms occur, the bone ought to be perforated whether there be a fiſſure or not.

" When a fiſſure is not attended with ſymptoms of a compreſſed brain, the trepan ought not to be applied, eſpecially as the operation itſelf tends in ſome degree to increaſe inflammation of the part. The fiſſure ſhould be treated merely as a cauſe which may induce inflammation. The patient ſhould be blooded according to his ſtrength: the

bowels

bowels ſhould be kept lax, and the ſore treated with mild, eaſy dreſſings and violent exertion ſhould be avoided as long as there is any danger of inflammation occurring." P. 739.

Theſe ſpecimens, our readers will obſerve, convey no unfavourable idea of the work, which ſeems throughout to be executed with faithfulneſs and care.

Four plates, containing delineations of the principal inſtruments uſed in chirurgical operations, are added; theſe, though not elegantly engraved, are ſufficiently diſtinct and clear to anſwer the purpoſe intended.

ART. XIII. *Le Dix-huit Brumaire. Par Roederer.* 8vo. 431 pp. Paris. Deboffe, London.

IT will hardly be believed by poſterity, that, in the eleventh year of the French revolution, there ſhould ſtill be men incredulous as to the extent of the miſchief that it has done to the world. But however ſceptical ſuch perſons may affect to be, with reſpect to the truth of thoſe narratives of French crimes, which we owe to thoſe who are unpolluted with any ſhare of theſe crimes; however ſtrangely they may conſider innocence as a ſource of incompetence or diſcredit, and diſbelieve every account of the revolution but what comes from its criminal leaders; they can have no pretence for not receiving, as unexceptionable teſtimony, the confeſſion of theſe leaders themſelves. They may reject, if they pleaſe, the evidence of all men of virtue: they may charge it with the exaggerations of partiality and reſentment: we own that virtuous men cannot be impartial in the ſtruggle between virtue and crimes, and that they cannot diveſt themſelves of reſentment againſt atrocious criminals. But, though the admirers of France ſhould ſucceed in excluding all pure witneſſes, they muſt not flatter themſelves with the hope of obtaining an acquittal for the revolution. A large body of evidence ſtill remains behind, which they cannot impeach, becauſe it comes out of the mouths of thoſe who are the conſtant objects of their panegyric. What will they object againſt the voluntary confeſſion of the revolutioniſts themſelves? We are content that the deciſion of the merits of the revolution ſhould reſt upon this ſort of evidence alone: it is ſo abundant, and ſo deciſive, that it removes all doubt. Every faction has been under the neceſſity of publiſhing the hiſtory of the crimes of the faction which they deſtroyed, with great boaſts of their own virtue, till their own turn

for

for deſtruction came, when their ſucceſſors executed the ſame juſtice on their memory. From this ſucceſſion of narratives the moſt demonſtrative evidence may be collected, that, *for eleven years, France has experienced nothing but ſlavery and miſery under the bloody deſpotiſm of ruffians and madmen.* The crimes of the *Conſtitutionaliſts* were publiſhed by the *Briſſotins*, thoſe of the *Briſſotins* by *Robeſpierre*, and thoſe of the *Directorialiſts* are now publiſhed by *Bonaparte*. What faction is deſtined to reveal the crimes of that famous uſurper, time only can determine. To juſtify his own uſurpation, he has been under the neceſſity of expoſing to the world all the horrors of the previous ſtate of France; and it muſt be owned, that, in purſuance of this policy, he has contributed to furniſh the moſt important and the moſt authentic materials for hiſtory.

The Poet Laureat, *Fontanes*, in his hymn for the 14th of July laſt, recited in the preſence of *Bonaparte*, tells us, "*La nuit de douleur couvroit dix ans la France!*" and his Miniſter, Lucien Bonaparte, in his harangue delivered on that day, ſaid, that "*the horrors acted in France would make the moſt remote poſterity ſhudder at the name of a Revolution!*" But the moſt deciſive authority reſpecting the effects and character of the revolution is the book before us, the production of *Roederer*, one of the earlieſt revolutionary chiefs, and now the confidential miniſter of Bonaparte. If any man, after peruſing this book, is not ſatisfied that "the example of France" ought to be "a warning to every other country under heaven," he muſt be conſidered as either labouring under a ſtupidity which no experience can teach, or tainted with a depravity which no diſcipline can correct. If he is not an idiot, he muſt be rather the object of the vigilance of the magiſtrate, than of the hopes of the moraliſt, for his reformation.

This volume opens with a picture of France under the conſtitution of 1795, which deſerves the attention of thoſe who then envied the happineſs of the republic, who wiſhed to extend the bleſſings of its protection to their native country, and who prayed for the ſucceſs of arms employed in diffuſing theſe bleſſings over the world. "*All the elements of deſtruction and death deſolated the interior of France; every new law ſeemed a declaration of war againſt property, induſtry, individual liberty, and all the rights of citizens.*" P. 5.—"The executive power knew no arts but thoſe of uſurpation and oppreſſion: *it was impotent for good, and omnipotent for evil.*" P. 6.—"Liberty ſeemed only to have appeared among us FOR TEN YEARS, to be the watch-word for ſome inſolent oppreſſors, the ſignal of the oppreſſion of the majority, and the cauſe of the ruin of all!" P. 7. This book was publiſhed in December, 1799, ſo that we have had a ſhort and comprehenſive account of *French liberty,*

berty, from the month of December, 1789, the period of the pretended mildneſs of the revolution, nearly three years before the ſweet temper of the philoſophers was ruffled by the ſurrounding kings of Europe, who had the inſolence to make a *timid* and *tardy* attempt to guard their ſubjects againſt the robberies and murders of theſe humane gentlemen; and againſt the deſolation of that infernal principle which Mr. Roederer is pleaſed to call liberty!

So much for French liberty. As to French equality, Mr. R. tells that it produced nothing but "*the equality of miſery*," (p. 10) and, immediately after, "*the equality of annihilation and death.*" P. 11. The firſt fault of the conſtitution of 1795 was, according to Mr. R. the extenſion of the elective franchiſe, which could produce nothing but "the invaſion of the republic by beggars, the ſubverſion of the conſtitution, and an anarchy regularly organized." P. 15. This paſſage we recommend to the partizans of univerſal ſuffrage. The ſecond fault is the frequency of elections. "How could men hazard ſuch a meaſure as that of annually agitating a maſs of thirty millions of men!" P. 18. This paſſage we recommend to the partizans of annual parliaments. The plan of the French demagogues in 1793 was, according to Mr. Roederer, to publiſh "an impious goſpel of ſubverſion, political, moral, and ſocial, deſtined, in the ſecret and criminal intentions of its authors, to make the tour of the globe, and to replunge it into a ſtate of barbariſm." P. 86. *Habemus confitentes reos.* In p. 70, he gives a further contradiction to thoſe who have attempted to cheat the world into an opinion, that France enjoyed happineſs and liberty under the Conſtituent Aſſembly. On the contrary, he ſays that the conſtitution of 1795, though very faulty, "gave Frenchmen *for the firſt time during ſix years* (i. e. ſince 1789) the hope of ſeeing the termination of the revolution, and of ſeeing the ſocial order eſcape the peril and deſtruction which had ſo long (i. e. from 1789) menaced it." P. 70. Yet the unhappy people of France are ſtill forced to commemorate, with apparent joy and triumph, that period of 1789, which, by the confeſſion of their tyrants, has brought ſuch miſery upon them.

For a moment, he ſays, the Directorial Government was ſomewhat mild; "then agriculture *began* to breathe, and to *reſume* its productive activity." P. 83. Yet we have been impudently told, that French agriculture has, ſince the revolution, been the moſt flouriſhing in Europe. What will the believers in this fable ſay to the confeſſion of Bonaparte's counſellor of ſtate? He evidently does not expect that he could be believed, if he had ventured to ſay, that it reached any thing like its ancient proſperity. It only "*began*" to "*reſume*" its former

activity

activity in 1795, during the first mildness of the Directory, for it seems that their tyranny, like that of their rival, Nero, was in its commencement comparatively mild. He calls the laws for the banishment of the clergy "the atrocious laws of 1792 and 1793." P. 91. "The ecclesiastics had suffered a persecution for several years of unexampled rigour." P. 92. Those Englishmen who praise the tolerant spirit of Atheists, and who represent the persecution of Christianity in France *as a ministerial fiction!* will do well to explain this testimony of the Atheist Roederer. "Where was liberty," he exclaims, "under the most absolute, the most jealous, and the most degrading tyranny that ever pressed any people to the ground? For my part, I should have preferred that of Constantinople." P. 105. "I do not speak of the sudden cessation of all business, of all mercantile adventures, of the total disappearance of all money and credit." P. 106. These were it seems, comparatively, trifles. "Never," he says, "did a member of the legislature venture the most timid resistance to the directorial will without being threatened with Cayenne." P. 107. In two pages after, the cruelties of the deportation, the projects of murder, the ferocious zeal of the subaltern agents in these scenes of horror, are as forcibly described as they could be by Pichegru or Ramel. In p. 118 and 119, there is a very curious account of the Congress of Rastadt, which concludes with very clearly intimating the author's opinion, that the Directory procured their own ministers to be assassinated! Such is this author's account of the liberty and happiness of regenerated France, from the glorious period of 1789, till the usurpation of Bonaparte.

His account of French liberty in other countries is not less remarkable. "Let us cast our eyes," says he, "on the Batavian, Helvetic, and Cisalpine republics. What shall we discover on the part of the French? Nothing but CONFUSION, RAPINE, AND DEVASTATION!" P. 164. The treatment of neutral ships in p. 168 and seqq. deserves the attention of those powers of the North, who are now said to be forming a confederacy with France, the natural guardians of the liberties of Europe, to resist the tyranny of Great Britain! "Not content," he says, "with obliging the Dutch to *pay in two years the half of their income, and the tenth of their capital*, the French corsairs (for so he very justly calls them) went into the ports of Holland, under the guns of her fortresses, to seize the few small vessels which that unhappy people still ventured to send to sea." P. 170. The Deputies of the Counsel of Five Hundred who moved the laws of maritime rapine, were themselves proprietors of privateers. (P. 172) Long live the honesty and disinterestedness of republican legislators! The

judges

judges in the Courts of Admiralty were alſo proprietors of privateers! (Ibid.) Who can help admiring ſuch an adminiſtration of juſtice? Poor *Lepaux*, ſays Mr. R. was a good ſort of man enough; only he was ſo bigotted a Theophilanthropiſt, that he wiſhed to *proſcribe* Chriſtianity! (P. 174.) Surely ſo trifling a fault ſcarcely merited the notice of a philoſopher!

We will not ſtain our Review with the account given by the author of the groſs and beaſtly ſenſuality of the Directors. It is fit only for the doggerel of a lampooner, writing under a feigned name. As the purity of a mild and virtuous Prince is the object of invective to ſuch authors, the ſordid ſenſuality of ferocious tyrants would be a very fit ſubject for their panegyric.

After all this detail of horrors, the author very naturally aſks what meaſures muſt be adopted to repair the miſchiefs which France has ſuffered during the laſt eleven years? that is, ever ſince the glorious period of 1789; ever ſince the ſun of liberty dawned; ever ſince the light of philoſophy ſhone, &c. &c. or any other of thoſe bombaſtic phraſes, of which the reader will find abundance in the laſt, or any other Jacobin pamphlet. "Meaſures muſt be adopted preciſely the reverſe of all thoſe which have been purſued during the whole Revolution, till the 18th Brumaire." P. 269. This is, in other words, to confeſs that after the baniſhment of half a million, and the ſlaughter of three millions of human beings, France has gained nothing in eleven years, but the certain knowledge, that during the whole of that period ſhe has been deluded by impoſtors, oppreſſed by tyrants, and purſuing chimeras. Bonaparte now promiſes happineſs and liberty, but ſo did every former impoſtor and tyrant, whoſe fraud is now detected, and whoſe tyranny is now execrated: and Mr. R. hopes, that this conſtant diſappointment is now to inſpire the wretched people of France with confidence and hope! We cannot conclude this article without reminding the public, that the directorial tyranny, deſcribed by Mr. R. was the government which the patriotiſm of Mr. Arthur O'Connor and his united Iriſhmen made them deſirous of beſtowing on their country. To ſuppoſe any further obſervations neceſſary on ſuch a ſubject, would be to inſult the underſtanding of our readers.

ART. XIV. *Gymnaſtics for Youth, or a practical Guide to healthful and amuſing Exerciſes, for the Uſe of Schools. An Eſſay towards the Improvement of Education, chiefly as it relates to the Body. Freely tranſlated from the German of C. G. Salzmann. Illuſtrated with Copper-Plates.* 8vo. 433 pp. 9s. Johnſon. 1800.

"WE are weak," this author ſays, "becauſe it never enters into our thoughts, that we might be ſtrong if we pleaſed." The firſt fifty pages of the work are employed in elucidating this poſition. We are weak in conſequence of treating our offſpring with too much delicacy; our anceſtors, on the contrary, were ſtrong, becauſe they were inured to hardſhips from their birth.

"The hardy, active wife of the ancient German, from whom we are deſcended, was frequently delivered in the open field, in the midſt of her toil. She bathed her loved offſpring in the neareſt brook, and wrapped him in cool leaves. Thus the open and ſerene ſky canopied the puerperal bed. Frequently the labour of the field was continued. The dipping and bathing of the infant, on his introduction to the light of day, was probably a teſt of his ſound ſtate, and certainly *hardened* his tender body. The child drew his nouriſhment from the breaſt of his mother, not from that of a nurſe. Thus ſtrengthened, he lay naked and bare on the cold ground, and gradually learned the uſe of his limbs. This leaving him in freedom to himſelf muſt have had the moſt beneficial conſequences on the ſuckling: here nothing hindered his firſt ſlight movements, which quickly became more forcible, and ſoon of greater importance.

"The firſt treatment of children among people in the ſtate of nature at this very day is preciſely the ſame. It is too well known for me to waſte the reader's time in copying from travellers: but one thing, obſerved by many, I muſt not paſs over in ſilence: perſons of deformed growth are very ſeldom to be ſeen among them.

"The infant grew up to a boy, and already accompanied his father to the chace: riding, hunting, and military exerciſes, together with the freſh, uncontaminated air, ſtrengthened his faculties, ſweetened his ſlumbers, foſtered his growth, employed his mind, ſteeled his courage, eſtabliſhed his reſolution, and baniſhed all effeminacy. He bloomed a youth. His ſports became ſerious occupations, which his condition enjoined: and thus the youth was perfected to a ſtrong, healthy, and heroic man.

"A ſimple garment covered his naked body but in part: he was ſatisfied with the ſkin of a beaſt thrown over his ſhoulders. It was not till late, that the wealthy began to cut their garments, and faſhion them ſomewhat more to the ſhape of their limbs. A great part of the body remained expoſed to the free acceſs of the bracing air. The head was never covered; unleſs the ſkin of ſome animal was drawn over

over it, to terrify the enemy: and the legs, knees, and thighs were a long time left bare.

"His diet was ſimple: conſiſting chiefly of the fleſh of animals, ſometimes roaſted, ſometimes boiled, frequently raw.

"The women were educated in a ſimilar mode: early accuſtomed to the freſh air, half-naked bodies, the bath, manual labour, and agriculture, which was entirely left to them. Theſe were the moſt natural means of fortifying them againſt the pains and perils of childbirth. Equally natural was their moral education: the example of the parents guided the children; oral tradition was the teacher of the little ſcientific knowledge they had collected." P. 2.

This is probably a very exaggerated account of the ſtrength and robuſtneſs of the ancient Germans; and before we recommend to the preſent race of men to trace back their ſteps, and adopt the maxims of their anceſtors, we ſhould have more knowledge than can now be obtained, of the general effect produced by obſerving them. Were a greater number of their children preſerved, and did thoſe who lived attain to a greater age than they do at preſent? If we draw our concluſions from the effects theſe maxims produce on the native Americans, who ſtill live in what this author calls a ſtate of nature, both theſe queſtions will be decided, we believe, in the negative. We are told by travellers that they are neither able to bear an equal degree of labour, nor are they ſuppoſed to attain ſo great an age as the Europeans, who are treated with ſo much more delicacy when young. What the comparative value of the two different modes of education is, may not however be eaſily aſcertained from actual experiment. Many children are ſo hardy at their birth, as to bear the harſheſt treatment without injury; and if others die under the ſame courſe, it cannot be known that they would have lived had they been managed with greater delicacy. In this dilemma, it may not be amiſs to borrow inſtruction from animals. We find even the hardieſt of them chooſing the moſt retired ſituations for depoſiting their young; making their neſts or beds impenetrable to the air, and lining them with down or feathers from their own bodies. Nor does their care end here. They continue to cheriſh them until they have acquired ſo much ſtrength as to be no longer in want of that aſſiſtance, uncovering them by degrees, and chooſing the moſt favourable ſeaſons for their firſt excurſions abroad. Children, who continue longer in a ſtate of imbecility than any animals, require a greater degree of tenderneſs, and ſhould be more gradually, and with more caution, expoſed to the elements, particularly in theſe cold northern climates.

The obſervations that follow, on the folly of ſending children too early to ſchool, and confining them to a ſitting poſ-

ture, are juſt and proper. They would be in almoſt perpetual motion; and that propenſity, given for the wiſeſt purpoſes, ſhould not be too far counteracted. Their exerciſe ſhould be principally in the open air, the viciſſitudes in the temperature of which they ſhould be early inured to bear. Their diet ſhould be plain and ſimple, and their dreſs light and eaſy; and through the whole courſe of their education, attention ſhould be paid to ſtrengthening and confirming their conſtitution by exerciſe. This will not only give the beſt chance for preſerving their health, but will add ſtrength and vigour to their intellects, and enable them to purſue their ſtudies with more ardour and ſucceſs. "As few parents, or maſters," our author ſays, "are acquainted with proper exerciſes, he hopes this work on Gymnaſtics, founded on the practice of the ancient Greeks and Romans, will prove acceptable."

The author then delineates his courſe of Gymnaſtics. It conſiſts of leaping, with or without a pole; running, jaculation, as ſlinging, hurling the diſk or quoit; wreſtling, referring as he goes on to the manner of performing theſe exerciſes among the ancients. In the next claſs are climbing, in which is included the art of deſcending a precipice, or of getting down from a houſe when on fire, by means of a rope; balancing, as walking on a narrow plank, pole, or rope; lifting, or carrying; holding a ſtick with a weight at the end, with the arm extended, conſtitutes a part of this exerciſe.

"Children and young perſons," he ſays, "who have high ſhoulders and ſhort necks, ſhould carry in their hands burdens of more or leſs weight, for a certain time every day, with their arms hanging down. Perhaps there is no mode of correcting theſe defects equally advantageous." P. 317.

Exerciſing the arms with dumb bells, which are not noticed by the author, might have been here properly introduced. Dancing, walking, and military exerciſes follow. Dancing, the author thinks, ſhould be early abandoned; as, from being generally performed in crowded rooms, and perſiſted in to a late hour at night, tending to debilitate rather than ſtrengthen. We are perſuaded more conſumptions have taken their riſe from cold taken after dancing, than from any other cauſe. Of the utility of the military exerciſe, he ſpeaks with the enthuſiaſm it might naturally be expected to inſpire. We will give his encomium upon it, as a ſpecimen of the execution of the work.

"The ſoldier, in performing his exerciſe," he ſays, "exhibits a perfect pattern of ſubordination, and of a quick and exact execution of orders, that is highly aſtoniſhing. I am perſuaded, that it would be

be very beneficial, to introduce theſe into the daily management of youth; and that a well conducted military eſtabliſhment is deſirable in ſchools, and in large families, where there is no end to jumping, running, ſcreaming, forgetting things that are neceſſary, careleſſneſs and diſorder with regard to articles of dreſs, &c. It is a pleaſing ſpectacle, when children and youths fly to their place at the word of command, arrange themſelves in order, aſſume a good attitude, and march in a regular body wherever you direct it: and when they are accuſtomed to perform at command things of frequent occurrence, which are commonly accompanied with noiſe, buſtle, and confuſion, while all are running headlong together. To him, who has daily to do with a great many young perſons, what I have ſaid will be perfectly intelligible.

"Another motive, that induces me to recommend military exerciſes, is altogether gymnaſtic. This is the improvement of the carriage. Infinite numbers of young people are extremely careleſs and indolent with regard to gait and attitude. As a remedy for this, military exerciſes, and particularly the various evolutions, that are connected with determinate poſitions of the body, are ſtrongly to be recommended; and they are very agreeable to youth, provided, of courſe, we do not treat them as ſlaves, and drill them with the cane.

"It will readily be conceded alſo, that young people cannot be too early inured to difficulties, to teach them patience, and harden them for a future period. For this purpoſe long marches of ſome miles are excellent; and if the road be barren of natural objects, or a ſpeedy progreſs be deſired, the regular military pace is extremely convenient.

"The three different grounds here adduced render it neceſſary, to practice various marchings and evolutions, in which boys will take much delight; and when once they have acquired a certain dexterity in the practice, they will come of themſelves, and requeſt their leader to march with them.

"Beſides, all theſe military exerciſes are well calculated, to animate the courage of youth, to fortify their naturally bold, enterpriſing ſpirit, and to harden them againſt bodily pain, which the effeminacy of our common mode of living renders highly neceſſary. All exerciſes, which have this tendency, if they be not in other reſpects injurious, merit our regard: and if the refined and faſhionable world give them the epithet of rude, let us conſider, to what point faſhion and refinement have brought, and will bring us; and how they have crippled all our ardour for the duties of a chriſtian and a man, when it ſhould be diſplayed in energy of action, and magnanimous ſelf-denial.

"Our young company divide itſelf into two parties, repreſenting hoſtile armies. Their weapons are ſuch as will inflict pain, without doing injury, being ſticks of a moderate ſize. Their heads and faces being protected by helmets*, they proceed to battle. A part of the wood, or a hill of ſand in our place of exerciſe, is occupied by one party: and this the other endeavours to gain. All follow their leader. If

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"* Theſe may be procured at a trifling expence. The boys can make them themſelves of ſtrong paſteboard, or millboard."

no

no advantage can be obtained by artifice, a formal attack commences, and a conteſt enſues for the poſſeſſion of the ground*. This is a very good play for the night, to familiarize boys with objects and in darkneſs and obſcurity. In winter, ſnowballs may take the place of ſticks. A ſpacious plain being choſen for the field of battle, each army endeavours by marching and countermarching, to gain the advantage of the wind, the ſun, or the ground, which in a deep ſnow requires ſome exertion; and as this is combined with throwing and avoiding the balls thrown, it exerciſes the ſtrength of the arms, ſhoulders, and breaſt, the ſwiftneſs of the foot, the flexibility of the body, and the accuracy of the eye.

"This exerciſe is beſt adapted to the commencement of a thaw. There is a time, when ſnow by preſſure becomes a ball of ice, and when conſequently it would be dangerous." P. 334.

Bathing and ſwimming, which cannot be too highly eſtimated, follow. The laſt chapter treats of improving the ſenſes of hearing, ſeeing, and feeling. This is alſo practicable to a great degree, ſo as to enable us to aſcertain the diſtance or ſize of objects by the eye, their weight by the hand.

"To convince myſelf of the practicability of improving the ſenſes," the author ſays, "I exerciſed W. and H. two of my ſcholars, two hours in the day, for three ſucceſſive Sundays. They were then able to diſtinguiſh gold from ſilver coins with great facility; Pruſſian, from thoſe of Brunſwick, new French double Louisd'or from Pruſſian and Saxon. Among a number of new double Louisd'or, they learned to pick out the Saxon, Pruſſian, and French. All this they did readily. 2. to tell with accuracy the number of pieces of gold, as far as 12 or 14 Louis, by their weight, they being placed in a pile on the extended fingers. 3. to know the faces of all coins from their reverſes very quickly. 4. among ſeveral ſixpenny pieces to pick out the Pruſſian. 5. to diſtinguiſh by the ear all the noiſes, that were made expreſsly for the purpoſe. 6. to write with tolerable quickneſs, but not very perſpicuouſly." P. 377.

As the ſubject of this volume is important, we have been large in our notice of it; but while we admit that too little attention is paid, at many of our ſchools, to the improvement of the health and vigour of the body, this error is neither ſo general nor extenſive in this country as, from the author's repreſentation, it appears to be in Germany. Hoops, ſkipping-

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"* As a preparatory to this, I would recommend the boys to learn the uſe of the broadſword, which is an extremely uſeful and elegant gymnaſtic exerciſe. In certain parts of England playing at backſword, or ſingleſtick as it is ſometimes called, is in common uſe as a public game at wakes and fairs. Strength, vigilance, activity, and fortitude, are improved by it; and ſkill in it may enable a man to defend himſelf againſt the attack of a ruffian. T."

ropes,

ropes, leaping with or without a pole, cricket, foot-ball, neither of which are noticed by him; ſwimming, rowing, riding, fencing, are the common exerciſes of our youth in their vacation from ſchool; and, that climbing is not totally neglected, the orchards in the neighbourhood of all large ſchools could teſtify. But theſe exerciſes, we may be told, are the objects of the taſte and diſpoſition of the boys, and purſued without the direction of the maſters; and this ſeems, to our apprehenſion, to be beſt; at the leaſt, it is moſt ſuited to the genius of our youth, who fly to them with the more pleaſure, from being then emancipated from the controul of their maſters, whoſe preſence would be a great check to their activity. The volume is decorated with plates, which might generally have been ſpared, as not executed with ſufficient taſte and elegance for ornament, and throwing very little light upon the games they are intended to illuſtrate.

ART. XV. *Anecdotes of the Arts in England, or comparative Obſervations on Architecture, Sculpture, and Painting; chiefly illuſtrated by Specimens at Oxford. By the Rev. James Dallaway, M. B. F. S. A. Earl Marſhal's Secretary.* 8vo. 10s. 6d. Cadell and Davies. 1800.

IN an Advertiſement to the reader, the author thus developes his plan.

"In a work of this kind, the author claims ſome attention whilſt he deſcribes its nature and extent, becauſe the degree of praiſe due to accuracy and candour to which he aſpires, muſt be limited to the execution of his plan.

"It has occurred to him, that we had no book profeſſedly written on the arts, the baſis of which was a deſcription of ſo magnificent a repoſitory as the Univerſity of Oxford.

"Nine years of reſidence offered him a conſtant opportunity of examining thoſe excellent ſpecimens; and ſince his unlooked-for removal from the Univerſity, he has acquired a power of making compariſons by a viſit to Rome and Florence. Travellers well know their obligation to thoſe deſcriptive catalogues which they call in Italy "Cicerone Books," ſuch as in England do not aſpire to a higher title than that of a "companion in a poſt-chaiſe".

——— quem tollere rhedâ
Poſſis —— Hor.

"By an early partiality to Gothic architecture, he has been led to inquire its hiſtory, and to examine many of the venerable remains which

which abound in this kingdom. Few ſubjects have opened a wider field for conjecture; and without controverting the opinions of others, to ſome of which he pays a high difference, he has followed the ſuggeſtions of his own mind, and the opportunities of making compariſons. The nature of this compilation precludes ſo uſeful an aid as that furniſhed by engravings, in explanation of technical terms. To ſupply ſuch a deficiency, he has made references to ſeveral magnificent works, in which perfect repreſentations are ſeen. But it has been more his wiſh to recommend to the lovers of architecture an actual inſpection of thoſe ſtructures which he has pointed out as containing ſuperior excellence, in diſtinct æras, and manners of building.

" He has indulged an illuſion, and made frequent references to works of art in Italy, as if they had been ſpared by the modern ſpoilers of Europe. The accounts we have received, whether of their removal or deſtruction, are too vague and unworthy of reliance; and, added to the difficulty of aſcertaining facts, he yields to the reluctance he ſhould feel in relating the predatory violence with which they have been torn from their ancient ſtation.

" On the ſubject of antique ſculpture in England, he has given ſome original information; and owns, with grateful reſpect, the favours of ſeveral gentlemen, whoſe knowledge on the ſubject, and poſſeſſion of moſt excellent antique ſtatuary, render their aſſiſtance particularly valuable; a value much heightened by urbanity, and readineſs of communication." P. 5.

To execute a work on the above plan, in a manner deſerving of attention, it muſt be obvious that, to ſuperior knowledge and taſte in the ſeveral branches here treated on, ſhould be added a candid and unbiaſſed judgment; without which, diſcuſſions of this nature are rather calculated to miſlead than inform, and are better ſuited to flatter the vanity, or promote the intereſts of individuals, than to correct the taſte of an unenlightened public. To the firſt qualifications here required, this author can lay no great claim; although his pretenſions are urged with a confidence, as little prepoſſeſſing as is warranted by the ſucceſs with which the work is executed. Still leſs can we attribute to him the praiſe of candour, to which he ſeems to aſpire; as a more fulſome and ſuſpicious ſtrain of panegyric we have ſeldom witneſſed, which is utterly unfit therefore to be repeated in our pages.

The part of the work to which the author has brought moſt information is on Architecture, more particularly that ſtyled Gothic; yet we do not agree with him in his conjectures reſpecting its invention. In this department the author has, in general, borne teſtimony to the ample abilities of our architect Wyatt; but in his remarks on the reſtorations in New College, we can neither perceive the diffidence nor the reſpect which he profeſſes to entertain for the talents of that ingenious artiſt.

His cenſure, on the contrary, aſſumes the language of authority, from which there can be no appeal, while the architect is accuſed of poſſeſſing neither ſkill nor diſcrimination. All ſeverity of criticiſm the author declares to have been dictated by the love of truth only; yet this virtue, ſo watchful at New College, we find can ſleep at *Arundel* and *Strawberry-Hill*.

In his hiſtory of Sculpture, Mr. Dallaway, in common with many others, takes for his guide "the learned Winckelmann," whoſe ideas, with thoſe of ſeveral other modern critics, on this ſubject, were formed from converſations with the painter *Mengs*. The "original information" is confined to an addition to the catalogues of antique Sculpture in England, and may be conſulted by our touriſts therefore with advantage.

The following remarks on the Venetian ſchool will impreſs the reader with ſome idea of the author's critical ſkill in the art of painting.

"Titian is the firſt of colouriſts. Raffaelle was too monotonous, and avoided yellow and vermilion. The colouring of Coreggio is good, but not ſufficiently delicate, as his fleſh appears too ſolid. Rubens uſed to amaſs his colours, making one reflect the other, without a ſufficient attention to harmony. He preferred Barroccio to any of the Venetian ſchool, from which circumſtance his lights, like Barroccio's, are of a peach bloom, and his demi-tints are blue." P. 484.

"Vandyke had a delicate pencil, but from too great an uſe of reflection, and the accidents of light" (mark this, ye painters!) "he gave to his carnations the effect of being ſhaven." P. 485.

Excellent!!—One quotation more, and then——

"Of modern proficients in this exquiſite art, one of the moſt eminent is Eginton, who is eſtabliſhed at Handſworth near Birmingham.

"His excellence has been progreſſive, and his induſtry has been duly encouraged, for nearly fifty conſiderable works by his hand are a very creditable proof of both. At Magdalene College, Oxford, he has reſtored the great weſt window of the general reſurrection, originally done in chiaro ſcuro by Schwartz, from which an engraving has been taken by Sadeler. Eight other windows have likewiſe been lately put up by him in the anti-chapel, in which are whole length portraits, in their proper habits, of Wykeham, Wayneflete, Wolſey, and Fox, all Biſhops of Winton. The chiaro ſcuro has a warm luſtre tint. To notice ſome of the moſt remarkable for extent and ingenuity, I ſhould ſelect the Reſurrection at Saliſbury Cathedral, deſigned by Sir Joſhua Reynolds, the ſame ſubject at Litchfield, the banquet given by King Solomon to the Queen of Sheba, from a picture by Hamilton at Arundel Caſtle, the converſion of St. Paul, and his reſtoration to ſight, at St. Paul's church Birmingham, Chriſt bearing his croſs from Moralez, at Wanſtead church, Eſſex, and one of his lateſt and moſt perfect performances, of the ſpirit of a child in the preſence of the Almighty, from a painting by Peters, in a chapel at Great Barrs in Staffordſhire.

"Glaſs

"Glaſs is the moſt perfect vehicle both of ſound and colour. How exquiſitely refined are the tones of the harmonica or muſical glaſſes, when touched with delicacy and ſkill! And how much have the moſt expreſſive tints of Reynolds and Weſt gained, by their being tranſuſed over the ſurface of the ſtoried window!" P. 453.

If the above remarks do not diſpel the darkneſs of the ignorant, they are beyond the reach of this author's light to illumine.

Of the painters of the preſent day, he mentions only Fuſeli, Lawrence, Opie, and Northcote, "whoſe eminence," ſaith Mr. Dallaway, "as men of genius, has placed them beyond competition." An opinion, in which the public has not entirely concurred with him. The Biſhop of St. Aſaph, in the hall of Chriſt Church, painted by Hoppner, is indeed mentioned as "a dignified and ſpirited portrait," but only becauſe this gentleman happens to miſtake it for one of Lawrence's, to whoſe manner it bears no reſemblance. So much for his candour and critical acumen.

Yet the incenſe he denies to artiſts by profeſſion (poor rogues! not worth the ſmoke) he ſcatters with a liberal hand among the amateurs. Here, like his "mighty maſter,"* Lord Orford, loſt in ecſtaſy, he ſees nothing but excellence—the only formidable rivals of the Greeks; and we have to lament that, to this conſtellation of bright ſtars, others were not added from the boarding-ſchools in the neighbourhood of London, for the honour of old England, and the admiration of wondering poſterity. It may be added that the vignette, in the title-page, could hardly be ſuppoſed to come from a lover of the arts.

ART. XVI. *The Speech of the Honourable Charles James Fox in the Houſe of Commons, on Monday, the 3d of February, 1800, on a Motion for an Addreſs to the Throne, approving of the Refuſal of Miniſters to treat with the French Republic.* 8vo. 42 pp. 1s. 6d. Debrett.—*The ſame Speech.* 32 pp. Jordan.

THE able and eloquent Speech† of Mr. Pitt, to which this profeſſes to be an anſwer, muſt be freſh in the recollection of our readers. We ſhall not undertake to decide on the com-

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* Non me Praxiteles fecit, at Anna Damer.

† See Brit. Crit. vol. xv. p. 307.

parative

parative arguments of each; which would, in fact, be pronouncing judgment between two leading politicians. The queſtion is, Whether the overtures for peace made by Bonaparte, on his aſſuming the government of France, ought immediately to have been accepted by Miniſters? In diſcuſſing this point, Mr. Fox (as his Speech is reported in theſe publications) is not made to aſſert, that this country was the aggreſſor in the war, but that, beyond all diſpute, Auſtria and Pruſſia were ſo; for which aſſertion he relies on the Declarations of the former power at Mantua, and of both ſovereigns at Pilnitz. The reader will ſee by the Correſpondence* between M. Bertrand de Moleville and Mr. Fox, that the former of theſe Declarations was unknown to the rulers of France, and could not therefore juſtify the war on their part. Had it been known, we may venture to add, an explanation or retractation of it ſhould have been amicably demanded previouſly to the Declaration of War, or indeed to any hoſtile meaſures. As for the Declaration at Pilnitz (which the friends of France ſo long reaſoned upon as a treaty) the Hon. Speaker, if he is juſtly repreſented, ſeems to have forgotten that, on the acceptance of the new Conſtitution by the unfortunate Louis XVI, that Declaration was, in effect, abandoned by the Emperor; and he alſo appears not to be aware of the ſubſequent confeſſions of Briſſot, and other revolutioniſts, that it was their policy, and fixed determination, to force their Sovereign into a war with that power.

The Hon. Gentleman is alſo made to ſay, that on an explanation being given of the obnoxious decree of Nov. 19, 1792, and not proving ſatisfactory, we ought to have demanded a further explanation. Two very material circumſtances here alſo ſeem to have eſcaped his memory. In the firſt place, that evaſive and abſurd explanation (for ſo we think it muſt be termed) was delivered as *the ultimatum* of France, and we were threatened with a war if we did not acquieſce in it, and diſarm accordingly; and, in the next place, if any other explanation were wanted, it had been afforded by the conduct of the French themſelves, in the directions they had given to their generals, and, above all, in the cordial reception, and expreſs ſanction, of addreſſes from diſaffected ſubjects of the Britiſh government.

The diſmiſſal of M. Chauvelin is alſo much inſiſted upon, in this Speech, as having given to the rulers of France a juſt cauſe of war. This objection having been ſo ably anticipated in the Speech of Mr. Pitt, needs not to be diſcuſſed here; but we cannot help expreſſing ſome ſurpriſe at the queſtion, "Why,

* See Brit. Crit. for Auguſt, p. 210.

if France was the aggreſſor, did not Pruſſia call upon us for the ſtipulated number of troops, according to the article of the defenſive treaty of alliance ſubſiſting between us?" To this queſtion, ſo triumphantly put, the ſtatement in Mr. Pitt's Speech appears to us to afford a deciſive anſwer. The King of Pruſſia having entered into a defenſive alliance with the Emperor, and having notified that alliance to France previouſly to her attack on that power, was juſtified in engaging, as an auxiliary, in the war which enſued; but whether he was juſtifiable or not, it clearly was not an event in which he could call upon us for aſſiſtance, being a *caſus omiſſus* in his treaty with Great Britain. The Hon. Gentleman is then made to launch into an invective againſt the ambition of the Houſe of Bourbon, and particularly Louis XIV, and to contend that, "as we never ſcrupled to treat with thoſe princes on account of their rapacity, perfidy, &c. we ought not to refuſe to treat with their republican imitators." Without examining how far this character of the Houſe of Bourbon, *in general*, may or may not be exaggerated, there is ſurely an obvious difference between the ambition, however unjuſtifiable, of eſtabliſhed monarchs or regular governments (who acknowledge ſome common principles, are reſtrained by ſome prudential conſiderations, and have ſome regard to conſiſtency and character) and that of a horde of bareſaced oppreſſors and plunderers, diſclaiming the law of nations, deſpiſing public opinion, and careleſs of every conſequence to their country and poſterity; ſuch as have hitherto been the revolutionary leaders of France.

It cannot be expected that we ſhould detail, much leſs diſcuſs, all the remaining arguments in this ingenious, but (as it appears to us) in many reſpects deluſive Speech; but there is one inconſiſtency ſo palpable (if it be not a miſtake of the reporters) that it ought not to eſcape notice. In pages 11 and 12 of the Speech (as publiſhed by Debrett) the Hon. Gentleman is made to admit, in the ſtrongeſt terms, the groſs injuſtice of the French in overrunning Savoy, and to call it "a moſt Bourbon-like act." Yet ſoon afterwards (in p. 14) he ſays, "Did the French attack Sardinia when at peace with them? No ſuch thing. The King of Sardinia had accepted of a ſubſidy from Great Britain; and Sardinia was to all intents and purpoſes a belligerent power." Now, unleſs it is meant to ſay, that Savoy was not a part of the King of Sardinia's territories, theſe aſſertions, it is manifeſt, are directly in the teeth of each other. They cannot ſtand together; but the firſt of them is, we conceive, notoriouſly the truth. The French *had* attacked the King of Sardinia, when at peace with them, had overrun a part of his dominions, and thereby compelled him

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to become, in his own defence, "a belligerent power," long before he had "accepted a ſubſidy from Great Britain." This miſrepreſentation (which is found in both the printed reports of this Speech, and appears to have been urged with all the ſtrength of the Hon. Gentleman's eloquence) affords a ſtriking inſtance of that confuſion of dates in the ſpeeches and writings of the advocates of France, which was ſo ably expoſed by Mr. Pitt.

After expatiating upon ſeveral other topics, the Hon. Speaker concludes by emphatically preſſing all thoſe members, who, in caſe Miniſters had accepted the propoſals of France, would have concurred in a vote of approbation, to ſupport him in oppoſing ſuch a vote on the occaſion then before them. This is certainly a ſpecious, but it may be doubted whether it is a fair, method of putting the queſtion. Had the offer of Bonaparte to enter into a negociation been accepted, it does not ſeem probable that the tranſaction would, in the firſt inſtance, have been laid before Parliament. It cannot be ſuppoſed that Miniſters would have called for approbation until a treaty had been entered into, and the terms of that treaty were known. The queſtion then would be, whether they had obtained ſuch a degree of ſecurity by peace, as would juſtify giving up thoſe advantages, or that ſecurity, which we derive from the war. This would have depended on a variety of conſiderations, the reſult of which cannot be anticipated. But had the point been referred to Parliament for its immediate deciſion, we apprehend there are many members who would have queſtioned the policy of thus haſtily entering into a negociation, and that many of thoſe who acquieſced would have been influenced by that liberal confidence which is juſtly repoſed in a good Miniſter, and would have concluded that there were motives (improper perhaps to be diſcloſed) for the hazardous experiment of a negociation. We now take our leave of this publication; one edition of which concludes with a remark (in italics) that "*no anſwer was made to this Speech.*" In our humble opinion, the anſwers to many parts of it had been anticipated by the Speech of the Miniſter, and many other arguments (of which he could not be aware) might, if the hour of debate had admitted, have been met by a complete refutation.

It may be proper to add, that on a compariſon between the two reports of this Speech, that publiſhed by Debrett is the more full, and has every appearance of being the more accurate.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 17. *Pleaſures of Solitude, a Poem. By P. Courtier.* 12mo. 3s. Rivingtons. 1800.

The ſubject of this Poem has in part been diſcuſſed by the author in a former publication. By the *advice of friends*, he has ſince made various additions, and formed it into a regular Poem. The deſign has not the recommendation of novelty; but the author ſeems to have produced ſome original ſentiments. We cannot indeed praiſe the melody of the verſification; but there are, amidſt many turgid and bombaſtic ſtanzas, ſome which indicate great vigour and manly feeling. We would willingly give a pleaſing ſpecimen, and the following is one of the beſt which preſents itſelf.

" Thrice happy he, who ever in earlieſt youth
Has ſought the bower to meditation dear,
Who, long accuſtomed to the voice of truth,
Can yield to truth an unreluctant ear;
To him how welcome each declining year,
How fair the ſplendour of his ſetting ſkies,
No time, no circumſtance to him is drear;
Within himſelf whoſe nobleſt tranſports riſe,
Or Nature's ſimpleſt ſcene a thouſand ſweets ſupplies.

In ſecret beſt the humble ſoul may riſe
As grateful incenſe to the eternal power,
Winging its way above yon paſſing ſkies
To him who loves the world excluded hour;
'Tis now that ſtreams of heavenly radiance ſhower
On the miſguided thought, now that the ways
Of chequer'd Providence no longer lower,
Now that th' enlighten'd eye can firmly gaze
Beyond the precincts drear of this benighted maze."

ART. 18. *The Poems of Gray. A New Edition. Adorned with Plates.* 12mo. 10s. 6d. Wright. 1800.

This is one of the moſt beautiful volumes that even the preſent improved ſtate of typography has preſented to the public eye. It is alſo the only complete collection of Mr. Gray's Poems, that has appeared ſince the one edited by Maſon. There are ſix engravings, of ſuperior execution; and the publication is a ſuitable companion to the edition of Pope's Rape of the Lock, publiſhed ſome time ſince by the ſame editor, in a ſimilar form, and commended in a preceding number of the Britiſh Critic.

ART.

ART. 19. *Poems on Religious Subjects. By J. A. Knight.* 8vo. 1s. Stratton. 1800.

These Poems are very creditable to the piety of the author, and have also a considerable portion of ease and elegance.

ART. 20. *Reflections, an Elegy, occasioned by a Visit to Cossey; dedicated to Sir William Jerningham, Bart. With Colin, a Dirge.* 4to. 1s. Wright. 1800.

There is a sort of vivacity in the Dedication prefixed to this poem, that induced us to expect more gratification than we found on the perusal of the whole. There is no great novelty of idea in the first poem, which ends very prosaically; nor does the Dirge materially improve, as these lines will testify.

No fears robb'd her mind of repose,
For Virtue has nothing to dread;
She sigh'd, but 'twas only for those
That would want her when she should be dead.

DRAMATIC.

ART. 21. *Virginia; or, the Fall of the Decemvirs. A Tragedy. By John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar-School, Plymouth.* 8vo. 60 pp. 1s. 6d. Murray and Highley. 1800.

The story of Virginia is certainly one of the most striking in antiquity, and so far proper for tragedy; but the catastrophe furnishes a bad moral for a Christian audience. It is also so trite on the stage (having been the subject of several tragedies) and so well known from our earliest infancy, that it can now, be it ever so well conducted, little interest the reader or the audience; who must necessarily anticipate the conclusion. Mr. Bidlake has, in the conduct of his drama, made as much of a hacknied subject as it would admit. In one respect, we think he has made an interesting addition. Virginia is killed by her own desire, or at least consent, and blesses her father for the blow. This makes the murder (for so we must call it) appear less savage and unfeeling.

Mr. B.'s blank verse is, upon the whole, above mediocrity; but he is rather too fond of running one line into another, so as almost to lose the distinction between verse and prose, except to the eye. Such is the following passage:

"Shall we affright* not slaughter back, and keep
It from your walls?"

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* There seems to be some mistake here in the printing; as the negative is inconsistent with the rest of the passage.

Other

Other paſſages, which have the ſame fault, might be cited.

This Tragedy was performed at Plymouth for the benefit of the Public Diſpenſary, and is followed by an Addreſs, ſpoken on that occaſion; which muſt have appeared very tedious in the recital.

NOVELS.

ART. 22. *The School for Faſhion. By Mrs. Thickneſſe. Two Volumes.* 8vo. 12s. Hookham. 1800.

A very bad School this ſeems indeed; and long may our wives and daughters be kept from it! The object of this publication is, to point out the miſchiefs and the vices of an introduction into what is called faſhionable life, and is evidently written with the moſt amiable motives and propenſities. They who are at all converſant with the world, will be able to apply the different facts which are detailed to the individuals concerned; but they are brought together without any regard to order, and there is no regular and conſiſtent ſtory. A ſmall number of honourable names are prefixed as ſubſcribers.

ART. 23. *The Natural Daughter; with Portraits of the Leaden-Head Family. A Novel. By Mrs. Robinſon. In Two Volumes.* 12mo. 8s. Longman and Rees. 1800.

It is frequently the taſk of the modern critic to labour through volumes, of which the beſt report that can be made is, that they contain no harm, and may be read with no other ill conſequence than a waſte of time. But even this "ſad civility" muſt be refuſed "The Natural Daughter." The heroine, a decided flippant female, apparently of the Wollſtonecraft ſchool, is the daughter of a rich citizen, who, during a viſit to Bath, attracts a gentleman of the name of Morley, and becomes his wife. Soon after this marriage, Morley has occaſion to quit his home; and Mrs. Morley, in his abſence, adopts an infant, whom chance has thrown in her way, and from this adoption the whole embarraſſment of the ſtory ariſes. Many circumſtances contribute to excite a ſuſpicion that this child is her own; inſtead of explaining them, ſhe departs with the ſuppoſed father of the child, and after a variety of adventures becomes a widow, and is united to the object of her attachment. This is all in the uſual courſe of novel reading; but it is the tendency of theſe volumes which we find ourſelves obliged to diſapprove. A heroine, whoſe "impenetrable ſafeguard" is pride; who is ſaid to be "invulnerable" from pride only; who quits her home with a man of gallantry, lives at a lodging, and receives his viſits; who, under circumſtances of great pecuniary diſtreſs, goes to a maſquerade with a libertine avowedly endeavouring to ſeduce her; and, after ſhe has given her hand to one man, her heart to another, debates ſeriouſly whether ſhe ſhall beſtow her perſon on a third; ought not, in our opinion, to be held up as one "who had never in the ſmalleſt inſtance violated the proprieties of wedded life; who had never been guilty of any action that might, even by the moſt faſtidious, be deemed

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derogatory to the delicacy of the female character, or the honour of her husband." Vol. ii, p. 233.

Through the whole work, during all the vicissitudes of its heroine, we meet with no sentiment of religion, nor any moral derived from it; and the character of Morley appears to have been conceived purposely to show that an attention to religious duties, a regard for the subordinations of society, and a regular and decent conduct, are to be considered only as a mask for consummate vice. In a novel of this description, we are not sorry to find the style without those attractions which may give it currency. It is inflated, and abounding in phrases which might be called the technicals of literary discontent: "the petrifying hand of avaritious* pride"—"pre-judging world"—"unfeeling world"—"unpitying world"—"ill-judging," "illiberal world"; with divers other words of like qualifications. Then the inhabitants of these worlds are as unmercifully epithered as the worlds themselves: "vulgar minds"—"unenlightened minds"—"bosoms unenlightened by the finely organizing hand of Nature"—"recreant ignorance"—"vulgar arrogance of less ennobled beings"—"aristocracy of wealth," &c. &c. &c. It is needless to add to such examples; we will only observe, that the appellation of "daring" cannot be applied to Robespierre; and that it is of little use to lament or censure the French revolution, if the morals and manners which tended to produce it, are inculcated and held up for imitation.

DIVINITY.

ART. 24. *The Christian Ministry exemplified in Saint Paul. A Sermon, preached in the Parish Church of Boston, at the Visitation of the Rev. John Pretyman, D. D. Archdeacon of Lincoln, May 7, 1800. By Charles Jerram, A. M.* 8vo. 34 pp. 1s. 6d. Rivingtons.

The topics of this discourse, on Acts xx, 24, are, "the view which St. Paul had of his office, as a minister of Jesus Christ; and, the prospects which supported and animated him, under the difficulties to which the duties of that office exposed him." P. 4. The preacher shows, that the example of St. Paul, who received his authority to preach the gospel from Christ himself, and not by appointment from man, does not warrant, in subsequent times, the independence of the Christian ministry on human authority. The Apostles were contemporary with Christ; and "could receive their authority in no other way. The question is, Did those who *succeeded* the Apostles, and lived directly *after* the time of Christ, perform the duties of the ministry at their own discretion? or did they receive their commission at the hands of others? This question requires but little consideration. Uniform example, and positive precept, declare that the latter was the

* This is the orthography of the book.

eaſe." P. 7. It is next ſhown, that the doctrines of *faith and repentance* are "a ſummary of the goſpel of the grace of God, and the ſubſtance of the Apoſtle's preaching." P. 13. St. Paul's example, in this reſpect, is recommended to the imitation of every Chriſtian miniſter. The neceſſity of inculcating *moral duties* is admitted, and inſiſted upon, by the preacher; but it is maintained, that "the ſuperſtructure of Chriſtian morality muſt be built (as it was by the Apoſtle) upon the deep and firm baſis of *repentance and faith.*" P 15. This is the main purport of the diſcourſe; and on this ſubject we are not aware that any real difference of opinion exiſts among the clergy (p. 14). At pp. 24, 25, the preacher admoniſhes and exhorts his brethren, with eloquence and vigour; and the Sermon in general exhibits a very ſerious and pious turn of mind, and a creditable ſhare of learning. Mr. Jerram gained, in 1796, Mr. Norris's prize, by an Eſſay, which was noticed in our Review, vol. x, p. 81. He now "boards and educates eight young gentlemen, at fifty guineas a year, and five guineas admiſſion." P. 35. Judging from theſe ſpecimens, we ſhould expect, with confidence, to find in him an able and faithful inſtructor.

ART. 25. *Select Sermons, tranſlated from the French of Boſſuet, Biſhop of Meaux. To which is prefixed, an Eſſay on the Eloquence of the Pulpit in England.* Crown 8vo. 85 pp. 2s. Clarke, Bond-Street. 1800.

In his preliminary Eſſay, Mr. Jerningham, the editor of theſe Sermons, ſtrongly urges the younger clergy of this country to cultivate that "ardour and animation in their diſcourſes, which appear ſo eminently in the beſt foreign models, but in which the Engliſh preachers are generally, and perhaps not without reaſon, eſteemed deficient." That all the energy which the importance of the ſubjects demands ſhould be exerted in the pulpit is generally to be wiſhed; yet we doubt whether forcible and earneſt perſuaſion is not much more ſuited to the feelings of Engliſh hearers, as well as teachers, than any addreſſes more immediately directed to the paſſions. Strong conviction, and genuine ſincerity, are among the moſt powerful engines of clerical eloquence, which any thing approaching to a theatrical manner is very liable to deſtroy. We are inclined, however, to believe that Mr. J. recommends the increaſe of ardour with juſt limitations and ſound judgment. He illuſtrates his poſition, in the Eſſay, by many ſtriking examples. The ſpecimens he has given from the Sermons of the Biſhop of Meaux, juſtly admired for their energetic eloquence, are well ſelected, and tranſlated with freedom and ſpirit. The publication will doubtleſs find many readers and admirers.

ART. 26. *The Sinfulneſs of withholding Corn. A Sermon, preached at Great Ouſeborne, on Sunday, March* 16, 1800. *By the Rev. Samuel Clapham, M. A. Vicar of Great Ouſeborne, near Knareſborough. Humbly recommended to the Nobility and Gentry to diſtribute among their Tenants.* 12mo. 24 pp. 3d. or Twelve for Half a Crown. Rivingtons, &c. &c. 1800.

Many uſeful and excellent diſcourſes by this author have already claimed our attention; the preſent pleads on a ſubject, which at this

moment perhaps will carry more conviction with it, than at the time when it was delivered. The benevolent indulgence of Providence, by bringing forward, beyond all expectation, a moſt abundant harveſt, has brought that detection upon the withholders of corn, which all the ſagacity and power of man could not effect. It is now ſeen and known that many, very many, farmers ſuffered their avarice to prevail over their principles and feelings, and kept back their corn, while the poor on every ſide were crying for it. The certain detection of this great evil will lead, we truſt, to ſome legiſlative proviſions, if ſuch can be deviſed, to prevent the recurrence of it; without which, now this vile art of peculation has been found to anſwer, we ſhall continually be harraſſed with the apprehenſion and preſſure of real or artificial ſcarcity. In the mean time, let the exhortations of divines, who point out the ſevere judgments of God againſt ſuch iniquity, be duly weighed and conſidered; and let thoſe who are not yet compelled by the fear of man, think on the terrors of heavenly juſtice, and deſiſt from their deteſtable practices. Mr. Clapham has treated the ſubject with good ſenſe and energy; and we recommend his diſcourſe as calculated to effect what exhortation can effect, with thoſe whom pity cannot move, or ſhame reſtrain.

ART. 27. *A Sermon, preached on Sunday, September* 23, 1798, *before the loyal Edmonton Volunteers, at the Pariſh Church. By the Rev. Dawſon Warren, A. B. Vicar of Edmonton, Chaplain to his Royal Highneſs the Duke of York, and Chaplain to the Corps.* 4to. 9 pp. Minerva-Preſs. 1798.

Not printed, as it ſeems, for ſale; but very creditable to the loyal Edmonton Volunteers and their Chaplain. The preacher warns his hearers not to ſuffer their vigilance and exertions to be relaxed by the fallacious reaſonings of the Predeſtinarian, by deſpondency, or by falſe ſecurity, and a confidence that the public danger is paſt.

ART. 28. *A Sermon, preached on Sunday, October* 21, 1798, *before the loyal Edmonton Volunteers, at Southgate Chapel. By the Rev. Thomas Winbolt, A. M. Miniſter of the Chapel, Chaplain to the Right Honourable the Earl of Kintore, and Secretary the armed Aſſociation of the Pariſh of Edmonton.* 4to. 15 pp. Minerva-Preſs. 1798.

Another patriotic exhortation, addreſſed to the ſame hearers; contraſting the "pride and confidence of the man of Gath, with the humility, true courage, and piety, of the youthful Iſraelite." The paſſage at p. 10, l. 18, "true courage is ſedate and inoffenſive; if it refuſe to ſubmit to inſults, it offers none," &c. is excellent; but the preacher *forgot* (we ſuppoſe) to acknowledge, that it is tranſcribed from Dr. Ogden's Sermon on the Third Commandment.

ART. 29. *The Abuſes and Advantages of Sunday Schools. A Sermon, preached at Ormſkirk, on Sunday, November* 3, 1799, *for the Benefit of the Inſtitution. By Johnſon Grant, A. B. of St. John's College, Oxford.* 8vo. 28 pp. 1s. Vernor and Hood. 1800.

A ſeaſonable and uſeful diſcourſe; in which we find nothing objectionable, except the croud of metaphors by which the ſtyle is encum-

bered, and which ſometimes meet together without exact congruity; as at p. 12, "Can it be imagined that the *unfledged* underſtandings of children will *reap* the full benefit of a diſcourſe."

ART. 30. *The Name "Lord of Hoſts," explained and improved, in the Chapels of Princes-Street, Weſtminſter, on February 16, and Eſſex-Street, Strand, on February 23, 1800. By Joſhua Toulmin, D. D.* 8vo. 32 pp. 1s. Johnſon. 1800.

The exordium of this diſcourſe conſiſts of poſitions moſt true indeed, but very feebly and inadequately ſtated; of which the following is the *climax*: "Nor do the conceptions of Pagan philoſophy lead to ſuch juſt and worthy notions of the power and ſupremacy of the Almighty Creator, as the ſeers of Iſrael dictate: which were obvious to their thoughts, and familiar to their pens." P. 2. We ſhould ſay, which were ſuggeſted by the Holy Spirit to the minds of the ſeers of Iſrael. The preacher ſtates that "the Engliſh word, *Hoſt*, correſponds to three different words in the Hebrew. Two of which appear to ſignify camps, or bodies of men equipped for the field, and diſpoſed in military order. The third word, which is uſed in the text, viz. Sabaoth, and is the only term of the three connected with the name of God, and uſed as expreſſive of his character, ſeldom ſignifieth military bodies of men, and is of wide and extenſive import. It cometh from a word which means, to aſſemble in orderly ranks: and ſo far from principally denoting or being confined to armed forces, or a multitude of men deſtined for war, it includes, and chiefly ſignifieth the heavenly bodies; the ſun, the moon, and the ſtars." P. 5. This application of the word is confirmed by the following texts: Gen. ii, 1; Dan. iv, 10; Deut. iv, 19; Jer. xix, 13; Zeph. i, 5; Pſ. xxxiii, 6; Iſa. xl, 26. Two exceptions from this ſenſe of the word are produced, Exod. xii, 41; Pſ. cviii, 11. Other texts are then cited, to ſhow, that the title, *Lord of Hoſts*, "denotes and expreſſes the univerſal, controuling influence of Jehovah, his authority over mankind of all ranks and conditions;" (p. 7) his ſovereignty over all beings, an univerſal dominion. "This univerſal ſovereignty will, it is true, comprehend in it a controul over all bodies of men, whether united in the proſecution of the arts of peace, or drawn up in military array. It will include his providence, as "the God of the armies of Iſrael," the people whom he had taken under his peculiar care and juriſdiction. It includes his power to muſter the hoſt for the battle, to enroll the ſtrong ones of the earth as his warriors, and to gather together the kingdoms and the nations to execute his anger; as in the deſtruction of Babylon. And it will include, in the vaſt prerogatives to which it extends, his agency in "making wars to ceaſe in breaking the bow, and cutting the ſpear aſunder, and burning the chariot in fire." But theſe acts are only parts and inſtances of that providence, to which the monarch of the whole univerſe is, of courſe, equal; to which it will reach, while it alſo condeſcends to watch "the fall of a ſparrow, and number the hairs of our heads." P. 12. The preacher remarks, firſt, "That this name of God hath been greatly miſtaken and abuſed;" (p. 9) as meaning "chiefly, if not only, a preſiding influence, a dominion over the military forces of particular nations," P. 10. Dr. Gar-

Gardiner's Sermon "On the Duties of a Soldier," is then cenſured, as degrading, by ſome paſſages of it, though not intentionally, "the God of Iſrael to a level with the heathen God of War, whoſe peculiar province it was to preſide over battles." P. 11. The ſubſtance of the 2nd remark is, that the uſe of this title was a warning againſt idolatry, a declaration of faith in the true God, and a ſummons to adore him only;" (p. 17) "contradicting, not only the idolatry of the nations of the earth, but even the principles of the more enlightened philoſophers; for they imputed life, intelligence, and divinity to the ſun, the moon, and ſtars." P. 17. "Far are ſuch views of the nature and extent of his influence and dominion from encouraging us to look up to him, as the patron of war; as the being whom we may enliſt by ſacrifices and *faſts* in ſupport of the wild, deſolating ſchemes of ambition and conqueſt." P. 13. An inſinuation, unfounded and unjuſt as this, degrades a diſcourſe, in which an animated piety, and a reſpectable ſhare of learning, are united.

ART. 31. *The Anti-Calviniſt; or, Two plain Diſcourſes on Redemption and Faith. By Robert Fellowes, A. B. Oxon, Author of a Picture of Chriſtian Philoſophy, &c. &c.* 12mo. 34 pp. 6d. White. 1800.

We agree that antidotes are become very neceſſary, "againſt that miſchievous ſuperſtition (the doctrine of Calvin) which has lately made a conſiderable progreſs in this country." P. iii. But we muſt caution thoſe, who undertake to provide ſuch antidotes, againſt running into an oppoſite extreme, teaching, that "the goſpel of Chriſt is, from beginning to end, nothing more than a rule of life." P. 13. Theſe Diſcourſes are too declamatory; and the ſtyle is not always ſufficiently plain. A ruſtic audience might liſten with admiration, but without much inſtruction, to ſuch phraſes as, "ſome momentary aberrations to wrong." P. 32. "The frothy effervescence of ſome tranſient feeling." P. 34.

ART. 32. *Chriſtian Liberty. A Sermon, on the Hiſtory and Principles of the Nonconformiſts, preached at a Monthly Meeting of the Independents in London: with Remarks on Mr. Daubeny's Guide to the Church.* 8vo. 30 pp. 6d. Conder. 1800.

This is indeed much more like a hiſtory than a ſermon; and would have been delivered to the public moſt properly under that form. It is drawn up ſuccinctly; and the temperate ſpirit of ſome paſſages deſerves commendation: "Happy for us, my brethren, that we live in times which permit us to act on theſe principles without fear or reſtraint." P. 23. "God forbid that I ſhould encourage a ſpirit of bigotry or uncharitableneſs towards thoſe that differ from us. I doubt not many are conſcientious in their conformity; and thoſe who are ſo, and who maintain a truly Chriſtian deportment, I wiſh you to venerate and love." P. 25. The brief remarks, ſubjoined, relate to a ſingle paſſage in Mr. Daubeny's book, and occupy a part only of one page.

ART.

ART. 33. *The proper Improvement of Divine Chaſtening, recommended to National Attention, in a Sermon, preached at Clapham, March* 12, 1800. *By T. Urwick.* 8vo. 32 pp. 1s. Cadell and Davies. 1800.

A plain diſcourſe, ſomewhat deſultory, on the divine chaſtiſements by war and ſcarcity. We rejoice, whenever we hear from meeting-houſes ſuch ſounds as theſe: "Let us learn from hence the importance of order in ſociety; the neceſſity of ſupporting magiſtrates in the regular execution of law and juſtice; the danger of attempting, or permitting attempts, of reformation or improvement in any thing by means of general tumult and ſedition. The voice of the mob is ſeldom that of wiſdom; the ſword of the mob is never that of juſtice." P. 26.

ART. 34. *Thoughts on the Peculiarity of the preſent War. A Sermon, delivered at Caſtle-Green Chapel, in the City of Briſtol, March* 12, 1800. *Being the Day appointed by his Majeſty for a General Faſt. By the Rev. John Hey. Publiſhed by Requeſt.* 8vo. 34 pp. Reed, &c. Briſtol; Matthews, and Button, London. 1800.

We find a great portion of the declamations, uttered at this juncture in conventicles, exciting the hearers of them, 1ſt, ſomewhat covertly, to diſcontent with reſpect to our civil governors; and, 2ndly, without any obſcurity, to a hatred of the church and churchmen. Such is the ſpirit and tendency of the coarſe declamation before us; as appears by theſe ſpecimens: "War generally originates in the baſe deſigns of corrupt courtiers, who to gratify their avarice and ambition, have recourſe to this murderous expedient. If in the adoption of tyrannical meaſures, they are withſtood by an enlightened public, war is propoſed, as the moſt effectual mean of *conſuming* thoſe who are likely to impede their intereſted career. If theſe men are ſupported by the repreſentatives of their country, then war is deviſed for the purpoſes of remuneration, in affording them lucrative contracts, places of profit, and poſts of honor. Thus theſe monſters of peculation become cemented with innocent blood, and riot on the ſpoils of ſlaughtered humanity." P. 17. "Where is the conſtable, the church-warden, the *incumbent of a pariſh*, who can ſay, my heart and my lips are undefiled with perjury?" P. 27. Churchwardens are probably here ſtigmatized, on account of their inattention to *preſentments*; but why the conſtable and the incumbent ſhould be involved in this ſweeping calumny, we are quite at a loſs to conjecture. But ſuch is, in numberleſs inſtances, the *charity* of thoſe who ſtyle themſelves *Goſpel-preachers*.

ART. 35. *The Faith of the Goſpel vindicated: being the Subſtance of Two Sermons delivered Extempore at the Baptiſt-Meeting, Great Yarmouth, October* 27, 1799. *By W. W. Horne, Miniſter of the Goſpel. (Taken in Short-Hand by James Murden.)* 8vo. 82 pp. 1s. 6d. Chiſwell, Yarmouth; Hurſt, and Button, London. 1800.

We would not ſpeak contemptuouſly of the productions of men unqueſtionably pious and ſincere; but we are compelled to ſay, that theſe are very deſultory and ſuperficial declamations.

MEDICINE.

MEDICINE.

ART. 36. *A candid Inquiry into the Education, Qualifications, and Offices of a Surgeon-Apothecary; the ſeveral Branches of his Profeſſion being diſtinctly treated on, and ſuitable methodical Forms annexed; beſides various other Topics connected with the principal Office are alſo ſubjoined. By Mr. James Lucas, late Surgeon to the Leeds Infirmary, &c.* 12mo. 356 pp. 5s. Cadell and Davies. 1800.

The author thinks the education of a youth, intended to practiſe as a Surgeon-Apothecary, ſhould begin early, and ſhould have a reference to his future views in life; this is however rarely known, and in fact the ſcheme he forms, and the rules he lays down, are equally adapted to any other profeſſion as that of phyſic. The ſchool education being completed, which cannot, he thinks, be effected, until the youth has attained his ſixteenth year, great attention is to be paid to the choice of a maſter, who ſhould be of a middle, or rather advanced age, of good moral character, and reſpectable for his abilities. Various modes are then pointed out, by which the pupil may become early and eaſily acquainted with the materials uſed in his buſineſs; and as an incentive to induſtry in acquiring this knowledge, inſpectors, he thinks, ſhould be appointed, to examine apprentices at ſtated times, and reward or reprove according to the progreſs they have made. "An apprentice," he ſays, "who conſiders his future proſperity, by looking forward to credit as a practitioner, will ſee the neceſſity of being unimpeachable in his morals, frugal of his time, œconomical of his money, dutiful to his parents, and reſpectful to his maſter." P. 37. The term of apprenticeſhip being ended, he ſhould repair to London, and to complete his education, ſhould devote a year or two in attending an hoſpital, together with lectures in anatomy, on the materia medica, on the practice of phyſic, ſurgery, and midwifery. The author then gives his advice on the choice of a ſituation, and on the conduct moſt likely to inſure ſucceſs in life. The rules here, as on all other occaſions, are judicious, and many obſervations are ſcattered over the volume (which is however too diffuſe and prolix) highly deſerving the attention of thoſe to whom it is addreſſed; we therefore recommend it to their notice and favour.

POLITICS.

ART. 37. *An Examination into the Principles contained in a Pamphlet, intitled "the Speech of Lord Minto," with ſome Remarks upon a Pamphlet, intitled "Obſervations on that Part of the Speaker's Speech which relates to Trade." By the Right Honourable Barry, Earl Farnham.* 8vo. 61 pp. 1s. 6d. Moore, Dublin. 1800.

The leading argument of this noble writer, in oppoſition to Lord Minto, is, that, even after the intended Union, "the intereſts of Great Britain and Ireland will ſtill be diſtinct; as the royal functions" in Ireland, "will be executed by a viceroy, the produce of the reſpective

ſpective revenues of the two countries will ſtill create diſtinct funds, the taxes are to affect them ſeparately, and the commercial intercourſe will be carried on by diſtinct revenue officers." From this unavoidable diſtinctneſs of their local and commercial intereſts, he infers that "Ireland can ſcarcely hope for an unbiaſſed attention to her peculiar concerns in the parliament at Weſtminſter, and that the Britiſh members will avail themſelves of the preponderance of their majority, and apply it to the intereſts of the country they repreſent." We will only obſerve, on this argument, that the moſt material part of the *diſtinctneſs* urged by the noble Lord, namely, that of revenue and taxes, may, as the articles of Union expreſsly provide, hereafter be removed; and as to the intereſts which may ſtill remain diſtinct, it can hardly be ſuppoſed that ſo large a ſhare in the repreſentation as Ireland will poſſeſs, added to the weight of all Britiſh Peers and Commoners, who have property or connections in that kingdom (and indeed of all impartial men) will not more than countervail any illiberal partiality in ſome minds to the local intereſts of Britain.

We were much ſurpriſed to find in a publication, authenticated by the name of a Peer of Ireland, an almoſt unqualified denial that any animoſity ſubſiſts between the Proteſtants and Catholics of that kingdom; the contrary has, we conceive, been written in characters of blood; although it may be true, that thoſe religious differences are ſomewhat too ſtrongly ſtated in Lord Minto's Speech. The noble author before us mentions the indulgencies lately granted to the Catholics, in order to ſhow that they *ought* to be ſatisfied; but gives us no proof that they are ſo.

Nor can we agree with this writer that any expectations have been held out to the Catholics, incompatible with the propoſitions for an Union. The propoſitions indeed ſtipulate for the maintenance of the eſtabliſhed churches of Great Britain and Ireland: but it is admitted by every rational advocate for the Catholic claims, that the Proteſtant eſtabliſhment ſhould at all events be ſecured. The only queſtion is, whether further privileges may not be granted to the Catholics, without endangering that eſtabliſhment; and this, it muſt be allowed, if done at all, can only be done by an imperial parliament.

The noble author's mode of eſtimating the value of imports and exports between the two countries, as oppoſed to the calculations of Lord Auckland and others (namely, by comparing the ſums paid in their reſpective markets with each other, for the commodities exported by them) appears to us to be juſt. Still, however, he makes the balance to be more than a million in favour of Ireland.

On the propoſition for modifying the Britiſh Repreſentation (in caſe of an Union) we will only ſay, that it has been ſince made and rejected by the Britiſh Parliaments. Upon the whole, this pamphlet does credit to the induſtry and talents of the noble writer, but does not, in our opinion, ſhake the principal arguments which have influenced almoſt all impartial minds in favour of the great national meaſure it arraigns. As that meaſure is now concluded, we ſhall, in future, be as brief as poſſible in noticing the tracts on this ſubject, which have not yet come under our review. We can truly declare, that, in examining the numerous works on both ſides of the queſtion,

queſtion, we have had no other motive but the wiſh of placing it in a clear point of view, and doing juſtice to the merits of every writer, whichever opinion he embraced. Our own ſentiments, it is true, were adopted at rather an early period of the controverſy; but not till we had read with attention, and examined (as we think) with candour, thoſe arguments which able writers on both ſides had urged. Feeling this to have been our motive, and knowing this to have been our conduct, we are wholly indifferent to the reſentment which mortified vanity may cheriſh, or the accuſations which party ſpirit may produce.

ART. 38. *A conciſe Account of the material Events and Atrocities which occurred in the late Rebellion, with the Cauſes which produced them; and an Anſwer to Veritas's Vindication of the Roman Catholic Clergy of the Town of Wexford. By Veridicus. Third Edition.* 101 pp. 2s. Milliken, Dublin; Wright, London.

From the title of this pamphlet, we were led to expect a regular narrative of the late rebellion in Ireland, tracing it from its commencement and through its progreſs. But this is by no means the character of the publication; which conſiſts of a collection of facts and anecdotes, put together without order or method, in anſwer to the Letter of Veritas alluded to in the title-page. If one half of theſe facts are true (and they ſeem in general to be well authenticated) numbers of the Roman Catholic clergy in the County of Wexford, and other diſaffected parts of Ireland, were highly inſtrumental in producing and carrying on the late rebellion; and, although ſome of their leaders were not of the Roman Catholic perſuaſion, yet the rebels in general, at leaſt in that part of the kingdom, appear to have been influenced much more by religious than political animoſity againſt the eſtabliſhed government. Such (we well remember) was the impreſſion made on us by the unaffected and intereſting Narrative of Charles Jackſon; the authenticity of which is admitted by both parties in this controverſy. Of the various circumſtances collected by this writer, tending to prove the concern which the greater part of the Roman Catholic clergy had in the rebellion in Wexford, one of the moſt ſtriking is, that the "congregations of ſeveral Romiſh chapels, with their reſpective pariſh prieſts," whoſe names are annexed, "ſolicited the civil magiſtrates, by a ſolemn addreſs, ſo early as November, 1797, to give them an opportunity of exculpating themſelves from the foul ſuſpicion of being united," we preſume the author means United Iriſhmen, "by exhibiting the oath of allegiance to them, and they were accordingly ſworn at their reſpective altars on the 26th of November, when they took one of the ſtrongeſt oaths of allegiance that could be indited." They alſo, it is ſtated, voted loyal addreſſes to Lord Camden, and in theſe, and ſeveral other pariſhes (enumerated by this writer) "the Popiſh inhabitants, incited by their reſpective prieſts, continued to take the oaths of allegiance, and to deliver up pikes to the magiſtrates, the entire week preceding the rebellion; which lulled them and the government into a ſupine and fatal ſecurity." He then ſtates the active part which almoſt all the prieſts of theſe chapels and pariſhes took in

in the rebellion, declaring alſo (with great appearance of reaſon) that independent of this circumſtance, it is impoſſible that theſe "priests, who knew all the ſecrets of their flocks, could be ignorant that the inſurrection and maſſacre were determined on ſome months before." Yet this author gives juſt credit, for their loyalty, to ſome individuals of the Roman Catholic clergy as well as laity, and (though zealous in the cauſe he eſpouſes) ſeems generally candid, and eſtabliſhes moſt of his concluſions by very ſtrong facts.

ART. 39. *Subſtance of the Speech of Thomas Jones, Eſq. F. R. S. F. A. S. and M. P. on his Motion for Peace, made in the Houſe of Commons, May* 8, 1800: *with a Copy of the Addreſs moved for by him to his Majeſty.* 8vo. 70 pp. 1s. 6d. Debrett. 1800.

When a pamphlet, purporting to be the Speech of a Member of Parliament, is uſhered into the world, it is certainly as fair an object of criticiſm as any other publication; and whatever remarks are made upon it muſt be applied, not to the ſuppoſed ſpeaker, but the editor; who may be a different perſon, and alone is anſwerable for what he reports.

The gentleman to whom this Speech is aſcribed is, we believe, a reſpectable and independent Member; but, if we are to conſider the Speech as genuine, cannot be deemed a very *wiſe* one.

The arguments he is made to uſe are either very trite, and conſequently have often been anſwered, or very abſurd, and anſwer themſelves: the language in which they are conveyed is bombaſtic and puerile, or inelegant or vulgar. In the outſet we are told, contrary to the repeated declarations of Miniſters, contrary to the official anſwer itſelf) that we are at war for no other object than the re-eſtabliſhment of the ancient government of France; and the war is *elegantly* and *claſſically* denominated, by this *F. R. S.* and *F. A. S. bellum Bourbonianum.* We are not, it ſeems, contending for the ſovereignty of the ſeas, for "we have it"; as if it was perfectly clear that no condition, dangerous in future to that ſovereignty, would be inſiſted upon by France in the plenitude of her power, or that her poſſeſſion of Flanders, of Holland, in ſhort, of almoſt all the continental ports in our neighbourhood, might not, when eſtabliſhed by a peace, hereafter endanger it. The abandonment of Egypt is alſo relied on, to prove our eſtabliſhed ſuperiority; a moſt unlucky topic for the advocate of a treaty with France; which has ſince broken, on the moſt ſhallow pretence, the convention on which this gentleman is made to rely for the ſecurity of a valuable part of our empire.

But Jacobiniſm, very properly termed "a plague and peſtilence," is, we are told, extinct. "God Almighty hath bruiſed the Serpent's head." We ſincerely wiſh this aſſertion may prove juſt; but to our minds the Serpent's head, though occaſionally bruiſed, is now reared higher than ever.

England, we are next informed, "has not tried the faith of republican France." But where are the encouragements to throw ourſelves upon that faith haſtily, and without due precaution? It has indeed been tried by ſeveral countries of Europe; and what has been

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the reſult? The oppreſſion of Holland, the devaſtation of Italy, and the ſervitude, the miſery, and ruin of the once free, happy, and unoffending Swiſs. The alliances and connections of this country with other powers are then commented upon, in order to ſhow the miſconduct of ſome of thoſe powers, and the little aid that can be derived from others. Much of this is founded in fact; though we conceive the motives and intentions of the Emperor of Ruſſia, notwithſtanding his late inconſiſtent conduct, to be greatly miſrepreſented. But, even admitting all that is alledged, what does it prove? Not that all alliances are uſeleſs, but that we ſhould not depend wholly upon them; not that we ſhould throw ourſelves and our allies at the feet of our enemies, but that, if alliances have contributed but little to the ſucceſs of our arms, we ſhall probably be able, ſo long as our honour and intereſt require it, to contend on our own reſources alone.

Such are the arguments of this Speech, which does not attempt to ſhow the practicability of making a peace, or the means of effecting it, conſiſtently with our own ſecurity. Yet ſurely ſome conſiderations of this kind ſhould form a part of a reaſoning, directed to perſuade Parliament to join in the addreſs propoſed, which would compel Miniſters to make peace on almoſt any terms. Of the language of this pamphlet, we have already given our ſentiments. It is ſuch, almoſt throughout, that we will not extract any ſpecimen, leſt we ſhould appear deſirous of exhibiting, in a ludicrous point of view, the gentleman by whom it is ſaid to have been delivered.

ART. 40. *Reaſons againſt refuſing to negotiate with France. By an Approver of the Meaſures of Adminiſtration during the former Periods of the War.* 8vo. 49 pp. 1s. 6d. Faulder. 1800.

The writer of this tract admits all that has been urged againſt the principles and immediate effects of the French revolution, and alſo that France was the aggreſſor in the preſent war, and that it has, almoſt ſince its commencement, been a defenſive war on the part of Great Britain; but he deprecates the ſyſtem adopted (as he ſuppoſes) by Mr. Pitt and his colleagues, namely, that "no peace ought to be made, no negotiation even entered into with France, until either the Bourbon family ſhall have been reſtored, or until this country ſhall no longer be able to carry on the conteſt." Although, from the general tenor of his work, there does not appear any *intention* to miſrepreſent, we cannot help thinking this author has ſtrangely miſconceived the ſyſtem to which he objects. Let him turn again to the anſwer of Lord Grenville to M. Talleyrand's letter, let him examine the printed Speech of Mr. Pitt, and he will ſee no ſuch alternative is implied. The reſtoration of the ancient line of Princes, however deſirable, is expreſsly declared not to be the *ſine qua non* of a peace. On a ſubject where great preciſion is neceſſary, no reliance ſhould be placed on the newſpaper reports of debates, more eſpecially when more authentic documents are in our power. An attentive peruſal of thoſe documents would, we ſhould ſuppoſe, convince this writer, that the recent eſtabliſhment and uncertain duration of the Conſular Government in France, formed the chief and indeed declared objection to treating;

and

and the character and former conduct of the uſurper became material in the debate; inaſmuch, as from them alone could any judgment be formed reſpecting the ſincerity of his profeſſions, or the probability of his continuing in power. What conduct prudence ſhould dictate, under the very extraordinary change of circumſtances which has ſince taken place, it is not for us to pronounce. We can, however, bear teſtimony to the *general* candour and juſtneſs of remark which characterize the work before us. The author's reaſonings on the Egyptian correſpondence, although in oppoſition to thoſe of the ingenious editor of that correſpondence, appear to have ſome weight; and his remark, on the conſequence of attempting to force the Miniſter into a peace (namely, "that it argues diſunion, and raiſes the demands of the enemy,") is perfectly juſt. The method he ſuggeſts does not, however, as it ſeems to us, entirely obviate his own objection. We may venture alſo to aſſert, that no ſuch meaſure will be found neceſſary; and that the Miniſter will not, to uſe the writer's own expreſſions, quit the road "which he has hitherto ſo advantageouſly purſued, and which leads to peace, honour, and ſecurity."

ART. 41. *A Review of the Political Conduct of the Hon. C. J. Fox, addreſſed to the Celebrators of his Birth-Day, and other Admirers.* 8vo, 48 pp. 1s. 6d. Cawthorne. 1800.

In the Advertiſement to this pamphlet we are told, that "the birth-day of Mr. Fox was (on Jan. 24, 1800) celebrated by his friends and votaries at Edinburgh, with ſuch honours as are due to the moſt illuſtrious patriots and benefactors of mankind; that a gentleman of that city, who had been informed of the homage paid on this occaſion to Mr. Fox, and who knew the reſpectability of ſome of the gentlemen who beſtowed it, was led to make the ſimple and ſhort enquiry concerning the ſubject, *quantum meruit?* What has been the rate of utility to that of abilities? And what has been the amount of good actually done through thoſe abilities?" He ſtated the reſult of his ſentiments to a friend in London, by whoſe recommendation it is made public.

The author begins with a remark, that the public celebration of the birth-day of any ſubject, with a degree of oſtentation not beſtowed (by the ſame perſons) on that of our good and gracious ſovereign himſelf, "naturally excites enquiry how far this mark of diſtinction is well placed."

He then proceeds to review the conduct of Mr. Fox, from the beginning of his political career to the preſent hour, almoſt every part of which he ſtrongly reprobates. It is not for us to decide on the juſtice of his opinions, which will be ſeverally approved or condemned according to the political ſentiments of his readers; but we think it juſt to declare, that the facts on which he grounds them appear, generally ſpeaking, to be fairly ſtated. The four principal objections to Mr. Fox's conduct, brought forward by this writer, are, the mode of his oppoſition to the American war, and his perſeverance in that oppoſition long after the Americans had declared themſelves independent, and entered into a league with the inveterate foe of Great Britain; his ſubſequent coalition with Lord North; his meaſures during the indiſpoſition of the ſovereign, and, above all, his proceedings

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during the awful events of the preſent criſis. Theſe topics have been ſo often and ſo fully debated, that it would be unreaſonable to require abſolute novelty in any writer, that enters at this late period on the diſcuſſion. But his ſtatements are, for the moſt part, perſpicuous; his reflections appoſite; and ſome of his arguments ſuch as it would, in our opinion, be no eaſy taſk for the admirers and advocates of the Hon. Gentleman attacked ſucceſsfully to anſwer.

ART. 42. *Mr. Pitt's Democracy manifeſted; in a Letter to him, containing Praiſes of, and Strictures on, the Income-Tax. By Thomas Clio Rickman, Author of the Fallen Cottage, a Poem; the Evening Walk, a ſentimental Tale; Poems on ſeveral Occaſions, &c. &c.* 8vo. 37 pp. 1s. 6d. Rickman. 1800.

"Quem virum, aut heroa, lyrâ vel *acri*
Tibiâ, ſumes celebrare, *Clio?*"

The queſtion is ſoon anſwered. The *immaculate* and *virtuous* Thomas Paine is the *Magnus Apollo* of this *Muſe*; and it is ſaid that his doctrines neither have been, or can be refuted!!! As to Mr. Pitt, upon whoſe "*heaven-born aſhes*" Clio has written a miſerable parody on Gray's well-known Epitaph, his talents are boldly pronounced to be "*below mediocrity*" *!!!* Clio's name-ſake (the Muſe of Hiſtory) will, we apprehend, give a ſomewhat different account of theſe two perſonages. But the income-tax is rather a favourite with this writer; he ironically commends Mr. Pitt for that meaſure, in the hope (vain we truſt it will be) that the unpopularity which may attend it, will produce a revolution a la Françaiſe, or, which ſeems to be Clio's favourite object, an equalization of property. If this be not his object, why is there ſo much labour to prove, that many rich men are undeſerving of their lot, and many worthy perſons are in circumſtances inadequate to their merits? We need neither "ghoſt" nor *Muſe* "to tell us this." But we have ſeldom if ever met with a man in his ſenſes, who would not admit that the remedy propoſed (or indeed any *direct* remedy) would be worſe than the diſeaſe. This writer however ſeriouſly propoſes, "in the name of God and his truth," that "if upon enquiry a fair inveſtigation" (who are to be the *enquirers*, and who the *fair judges?*) "it appears that there are ſome who acquire improperly great property, who have infinitely more than is neceſſary for the elegancies and ſuperfluities, as well as the comforts of life; who wickedly hoard, or wickedly miſapply, the riches they have, &c. ſuch ſuperflux be awarded to the needers and deſervers of it." What a bleſſed ſyſtem of plunder and iniquity! And this, Clio tells us, is "New Teſtament and Bible doctrine;" becauſe, forſooth, the New Teſtament and Bible cenſure, in ſevere terms, the miſapplication of riches! This, he declares, "is doing to others as you would they ſhould do unto you; it is making ſociety what it ſhould be, a ſocial compact, a ſtate of *fraternization* and brotherly love," &c. &c. To the man who can make ſuch a propoſal, and juſtify it in ſuch a manner, we would not apply, as he ſeems to apprehend, "the terms of leveller, Atheiſt, or Jacobin," although two of thoſe terms may not be wholly unappropriate; but

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we leave the ſtate of his mind to be determined by thoſe eminent *critics* of the human underſtanding, Doctors Willis and Monro.

ART. 43. *A Letter to the Right Hon. William Windham, on his late Oppoſition to the Bill to prevent Bull-Baiting. By an Old Member of Parliament. To which are annexed, ſome Letters and Extracts on the ſame Subject. Alſo ſome Verſes on Hunting; with an Addreſs from a Salopian Bull, and the Author's Apology, attempted in humble Rhyme. Second Edition.* 8vo. 47 pp. 1s. 6d. Cadell and Davies.

The reſpectable Baronet by whom the bill againſt bull-baiting was introduced, is the reputed, we believe the acknowledged, author of this ſingular publication; in which ſerious expoſtulations with Mr. Windham are blended with fantaſtic, and rather clumſy attempts at humour and ridicule. On the merits of the bill in queſtion it would not become us to decide; but we perfectly recollect that ſome of the arguments againſt it (as detailed in the public papers) made a ſtrong impreſſion on our minds. No man of the leaſt humanity would, for a moment, juſtify the ſport complained of. Yet it may ſurely be queſtioned whether a cuſtom now diſuſed throughout the greater part of the kingdom, and wherever it ſtill exiſts certainly on the decline, called for the peculiar interpoſition of Parliament. It may perhaps be more politic to ſuffer ſuch a cuſtom to die away of itſelf, than to interdict it by poſitive laws; which are likely to be regarded with jealouſy when they interfere with the habits and manners of the people. We conceive indeed, notwithſtanding what is aſſerted in this Letter, that the power of Magiſtrates to diſperſe routs and unlawful aſſemblies, is ſufficient to reach the preſent caſe. At all events, it may ſufficiently anſwer the purpoſe to include it in the intended bill for "preventing cruelty to animals;" a meaſure loudly called for, by all humane perſons who frequent our ſtreets and roads.

Of the worthy Baronet's poetry, ſubjoined to his Letter, we cannot ſay any thing very favourable. The lamentations over a hunted hare are in the true *Namby Pamby* ſtyle; the bull's expoſtulation with Mr. W. is a little better, though we cannot agree that the Right Hon. Secretary's *heart* has ever appeared to fail when attacked by Mr. Sheridan. The fox's defence of himſelf, though no great effort of genius, is the beſt compoſition of the three.

ART. 44. *Reflections on the relative Situations of Maſter and Servant, hiſtorically and politically conſidered; the Irregularities of Servants; the Employment of Foreigners; and the general Inconveniencies reſulting from the Want of proper Regulations.* 8vo. 52 pp. 1s. 6d. Miller. 1800.

There is, it is generally admitted, no branch of our law that ſtands more in need of parliamentary regulations, than the domeſtic relation of maſter and ſervant. The laws that reſpect ſervants in huſbandry and trades, it is now underſtood, extend not to thoſe of any other deſcription; and there are, we believe, few maſters of families who have not, at ſome period of their lives, reaſon to regret the want of a ſummary tribunal, where the diſputes in which he may be involved by

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the unjuſt claims, inſolent behaviour, or diſhoneſt artifices of a bad ſervant, might be ſpeedily and equitably determined. A bill of this nature was, if we miſtake not, lately brought into Parliament, and is intended to be reſumed the next ſeſſion. In the mean time, they who deſire to ſee the ſubject perſpicuouſly and judiciouſly treated, will be gratified by a peruſal of this little tract; which, to our apprehenſion, very clearly ſhows the neceſſity of new regulations, and propoſes ſome that ſeem likely to prove effectual.

MISCELLANIES.

ART. 45. *The Travels of Antenor in Greece and Aſia; from a Greek Manuſcript found at Herculaneum: including ſome Account of Egypt. Tranſlated from the French of E. F. Lantier. With additional Notes by the Engliſh Tranſlator. In Three Volumes.* 8vo. Longman and Rees.

It is difficult to appreciate any imitation of a popular work, merely by its own merit; we are almoſt unconſciouſly led to make compariſons, the recollection of what we have read accompanies us in the peruſal, and if an author has not equalled his model, we are apt to think of him leſs highly than he really deſerves, and to refuſe him juſtice becauſe he has been excelled. Under this diſadvantage many will peruſe the Travels of Antenor; but to be aware of prejudice is to counteract it; and though, after every allowance, we are obliged to place them conſiderably below thoſe of Anacharſis, we are ſtill inclined to rank the work among the higher claſſes of light literature. The plan of theſe volumes being a ſecondary object, and ſubſervient to the detail, much invention or novelty is not to be expected, and the author ſeems to have propoſed no more than to connect his materials, and by aſſociating them with the perſon of his hero, to create a more lively intereſt, than is often produced by detached anecdotes.

Antenor, the myſterious offſpring of a prieſteſs of Diana, after receiving his firſt education at Epheſus, goes to purſue his ſtudies at Athens, where he conceives a paſſion for Laſthenia, the female diſciple of Ariſtippus. While engaged in this amour, ſome imprudent remarks uttered in the Temple of Bacchus, occaſion his being arreſted and conveyed to priſon; by the zeal and addreſs of Laſthenia he is releaſed, and with a view both to his ſafety and the cultivation of his mind, ſhe perſuades him to quit Athens, and to devote two years to travelling. From Athens he proceeds to Leucadia, where he meets with Phanon, a lively youth, whom a diſappointed paſſion has brought thither to try the Leucadian leap, a remedy at that time, we preſume, as faſhionable as bathing at Brighton, or drinking the waters at Cheltenham. The example of Sappho, however, which he arrives in time to witneſs, appears ſo little inviting, that he determines to abandon the project, and to ſeek relief by ſharing in the leſs hazardous adventures of Antenor. They then viſit Delphi, Sparta, Babylon, &c. together, and after various dangers and eſcapes, they meet with Ariſtides in exile, and Pha-

ſon marries his grand-daughter. Antenor on his return to Athens, finding Laſthenia devoted to a philoſophic ſecluſion, and no longer diſpoſed to renew their former intercourſe, conſoles himſelf in the modern French faſhion, by an union with her ſiſter. This outline is filled up by deſcriptions of Heathen ceremonies, ſyſtems of ſects, mythological hiſtories, and characters, ſayings, and anecdotes of the moſt diſtinguiſhed heroes and ſages of Greece. The author has anticipated, in a Preface, the very juſt objection which may be made to his total diſregard of chronology, and though he appears to laugh at ſuch criticiſms, an error is not the leſs ſo, for being defended with conceited pleaſantry. In a collection of anecdotes, we know that an adherence to chronological order is not requiſite; but when a variety of perſons, who exiſted in ages diſtant from each other, are brought together, and interwoven in a regular ſtory, we cannot conſider ſuch a work as an accurate delineation of manners. Anecdotes of Alfred, Becket, Wolſey, and Lord Clarendon, however connected, would only be perſonal, and could ſcarcely convey an idea of the manners of the Engliſh at any particular period. The Spartans are deſcribed from the primitive inſtitutions of Lycurgus, not as we may ſuppoſe them, when their country was on the eve of its fall. The French in the reign of Pharamond, would not be a juſt repreſentation of them in the reign of Lewis the Fifteenth; and when we find the hero of a tale one day a gueſt with the cotemporary of Semiramis, and another converſing with Stilpo, we are at a loſs whether we are to apply what we read to the age of Babylon in its meridian, or to that of Greece in its decline; excluſive of theſe anachroniſms, we have noticed ſome miſtakes of a different kind, ſuch as that in p. 192, vol. iii, where a ſaying of Xenocrates is attributed to Ariſtides; in p. 349, one of Cato to a Greek philoſopher; in p. 204, vol. iii, an anecdote in the life of Cicero is related of Ariſtides; and though we are always happy to meet with our countryman Shakſpeare, yet we were ſomewhat ſurpriſed to ſee him in company with the fair pupil of Ariſtippus (p. 43, vol. iii.). Many of the notes appear deſigned only to encreaſe the volume, but we ſuſpect ſome of them may be imputed rather to the principles of the revoluționiſt, than the policy of the author. Of this deſcription is the note to p. 186, vol. ii; there ſeems no reaſon for comparing the death of Ariſtippus with that of Lewis XI, any more than with that of any other prince. We condemn entirely the ridicule of the Jews and the Jewiſh hiſtory, in the 80th chapter, however palliated by being aſcribed to an Heathen obſerver; for though an author is not accountable for the hiſtorical facts he relates, he is ſo for invidious comments, which we muſt conſider as his own. Libertines and coxcombs are probably the ſame in all ages and countries, otherwiſe we ſhould conclude the character of Phanon to be drawn from the Palais Royal, rather than the Prytaneum; that of Laſthenia bears a great reſemblance to Niron del'Enclos, and we are not partial to female philoſophers; but the perſonage of the ſtory who excites the leaſt intereſt, is the hero of it; we ſee him in none of the common relations of life, neither as a ſon, brother, father, or huſband, ſcarcely as a member of ſociety; and a citizen of the world who performs no duties, makes a very ſlender claim on our affections. With all theſe deductions, and very conſiderable they are, Antenor

may

may ſtill be pronounced an amuſing work; the anecdotes are well ſelected, often appoſitely introduced, and generally related with ſpirit; they who have little learning or bad memories will find information, and the learned thoſe reminiſcences of their youthful lore, which are ſometimes not leſs grateful than novelty. Yet while we willingly recommend theſe volumes as an agreeable amuſement, we muſt add, that we do not think them calculated for young readers; the anachroniſms with which they abound may miſlead, and they are not quite free from opinions which may corrupt; and there is much in the manners of ancient nations, that it might be preferable to contemplate through the veil of a dead language. We object alſo to the introduction; tales of manuſcripts found by chance, whether in old trunks, or Herculaneum ruins, are trite and puerile; and as Sterne's benevolent hero obſerves, "a ſtory does well enough without theſe niceties, unleſs one were ſure of them."

ART. 46. *A Method of making Abridgments; or eaſy and certain Rules for analyſing Authors. Divided into Two Parts, the firſt containing preliminary Explanations, and the Rules for making Abridgments; the ſecond, the Application of thoſe Rules to various Selections from the beſt Authors. By the Abbé Gualtier. Part I.* 4to. 96 pp. The Price to Subſcribers 1l. 1s. for both Parts. Bremner, Strand. 1800.

The author of this method is very extenſively known to the principal families of this country, for his ingenious and ſucceſsful contrivances to facilitate ſeveral branches of learning to children. In teaching his young pupils to diſtinguiſh the principal and ſubordinate parts of ſentences by marking them with colours, he was led to obſerve, that the moſt complex paragraph might in general be reduced to a very few leading ideas; and conſequently by compreſſing thoſe ideas, and retrenching ſuperfluities, might be abridged. His method is clearly and ſatisfactorily explained; it is novel, and leads very directly to the habit of completely underſtanding an author, and detecting all inaccuracies of reaſoning. Such a work cannot fail to be uſeful.

ART. 47. *Obſervations on Agriculture.* 8vo. 29 pp. 1s. Morgan, Lichfield. 1800.

Theſe Obſervations are of the plain and practical kind; and are addreſſed to the Secretary of the Board of Agriculture, evidently with a very patriotic deſign. The author, Dr. Falconer of Lichfield, ſtates that having been rector of a ſmall pariſh upwards of forty years, and naturally averſe to indolence, he has employed his leiſure hours in making obſervations and experiments in agriculture, and has had opportunities of comparing the different ſyſtems practiſed in Staffordſhire. He therefore gives the reſult of his experience for the benefit of the public. As the peruſal of theſe remarks cannot occupy many minutes, we recommend the conſideration of them to all practical farmers, to whom they will perhaps be further recommended by a very familiar and converſational ſtyle.

ART. 48. *Eſſays, ſelected from Montaigne; with a Sketch of the Life of the Author.* 12mo. 4s. Cadell and Davies. 1800.

It is properly to be objected to Montaigne's works, that, amidſt much important obſervation on human life and manners, they contain many impurities, which render it impoſſible to place them in a lady's library. A female has undertaken to make a ſelection, which may be read with inſtruction and amuſement by thoſe of her own ſex. A Life is prefixed, which ſeems to be drawn up with ſufficient accuracy; and the volume is inſcribed to Mr. Coxe, the celebrated traveller.

ART. 49. *Effectual Means of providing, according to the Exigencies of the Evil, againſt the Diſtreſs apprehended from the Scarcity and high Prices of different Articles of Food. By George Edwards, Eſq.* 8vo. 43 pp. 1s. Johnſon. 1800.

This tract is in the form of an anſwer to a circular letter from Mr. Arthur Young, concerning "the means of remedying the diſtreſs occaſioned by the high prices of wheat and different articles of food," and bears date Feb. 27, 1800. It gives a melancholy account of the ſtate of the poor, in that part of the county of Durham where the author reſides, and even of families who, before the ſcarcity, earned a decent livelihood. The means propoſed for remedying this evil are arranged under eight different heads; namely, "1. the agricultural grains commonly grown; 2. the different vegetables cultivated as auxiliary to grain; 3. a degree of compulſion," (which the writer calls "*preſſing*") "to be employed in procuring an extraordinary ſupply of food; 4. a general agency to be inſtituted, for the purpoſe of carrying into effect any plan which the legiſlature may adopt; 5. importation of different articles of food into the kingdom; 6. extraordinary advance of public money, for affording relief in the preſent diſtreſs; 7. finding proper ſuccedaneums within ourſelves, and not of the vegetable kingdom, for remedying the deficiency of the produce of corn; 8. the reſtoration of peace."

As, owing to the number of publications that preſs daily on our notice, the time during which theſe remedies were to be applied, has elapſed before we have been able to notice this work, and the ſcarcity is now at an end, we will only obſerve, that ſome of thoſe remedies appear to have been applied, to a certain degree, and we may preſume with ſucceſs; that others (ſuch for inſtance as the *preſſing* of ground for potatoes, and of milk for the poor) ſeem very difficult, and even dangerous, in the application; and that, as to the remedy of "a peace," (in which, by the way, the writer ſteps a little out of the ſubject propoſed to him) Mr. E. tells us it is, or rather was when he wrote, practicable to make one, "which will be *more durable and advantageous to this country than any peace hitherto experienced.*" *How* this was or is to be effected, he has not told us. Perhaps he may have imparted the ſecret to Miniſters; but ſhould he not we are, we confeſs, among thoſe who rely moſt on their abilities and diſcretion. It is but juſt to add, that Mr. Edwards claims the honour (and it is, in our opinion, a great one)

one) of having ſuggeſted "the preſent new and ſolid ſyſtem of finance, that of raiſing the ſupplies within the year, and the income tax," and complains that the author of "a late and much-celebrated pamphlet upon the ſtate of the finances, has ſtudiouſly endeavoured to deny him that honour." This queſtion depends upon facts, which it is not in our power to determine.

ART. 50. *Moderation is Salvation, addreſſed to the People of England at the preſent Scarcity. By a Plain Man.* 31 pp. 1s. Sewell, 1800.

The ſcarcity (thank Heaven!) has diſappeared. Yet recommendations to a moderate and careful uſe of proviſions are never out of ſeaſon. The Plain Man tells us his own eſtabliſhment is ſmall, yet he has reduced his conſumption by one quartern loaf and a half every week, and computes that this would ſave four thouſand ſix hundred and eighty quartern loaves annually, in every ſtreet of ſixty houſes, and fifteen millions in the capital. He bears teſtimony to the utility of the Act prohibiting the ſale of new bread, and very juſtly reprehends thoſe who treat with levity all apprehenſions of want, and all ſuggeſtions of œconomy in expenditure. In keeping horſes, dogs, pigs, and poultry, he ſuggeſts a proper attention, to prevent as much as poſſible their conſuming any of the food of man. Speaking of the ſupplies that may be expected from other countries, he contradicts (with great truth as we conceive) the aſſertion, that France has any corn to ſpare from her own conſumption; and he might have reprobated more expreſsly the deſign with which, no doubt, that aſſertion was made.

Upon the whole, this little tract (though it contains no very new ſuggeſtion, and is written in a rambling ſtyle, and affectedly familiar manner) deſerves praiſe for its object, and may be peruſed with advantage by thoſe who, in times like the preſent, need to be reminded of their duty to ſociety.

ART. 51. *A Gift for the enſuing Century, and how to end this pleaſantly. Let the high-ſounding Trumpet proclaim Jubilee! Jubilee! throughout all the Land: and let this be the great Atonement-Year. With ſome ſerious Thoughts on the approaching Nuptials between Johnny England and Miſs Jenny Ireland. To thoſe whom it may concern, with Thanks for the Gentle Chide. By Thomas Elgar, Carpenter-Houſe, Portſlade, Suſſex.* 8vo. 48 pp. 1s. Richardſon, &c. 1800.

Mr. E. is one of thoſe obliging authors, who ſpare us the trouble of formally characterizing their works, one or two paſſages being a ſufficient ſample of the whole. "Some years ago, being down in my native country, and perambulating that delectable ſpot the Suſſex South-Downs, an old Roman warrior's head, for aught I know, was dug up; and, while I was picking the earth out of his mouth *like* (for it was between his jaws) thought I, this man is now ſatisfied; he can ſwallow no more." P. 15.—"On contemplating farther on this ghaſtly ſkull, thought I, this once mortal man might have been a great monopolizing *farmer* among the Romans, of an aggrandizing furious ſpirit ſent by

that exalted ſenate (at that time) to conquer France; and after laying that proud country under tribute, ſeeing Albion's white and lofty cliffs, it tempted him to take another kingdom, as he had been tempted before to take adjoining farms." P. 16.—" Look at France, Rome, Switzerland, and Holland, four ſtately nations, fallen in ten year's time; as great confuſion made as if our Monument had fallen down Fiſh-ſtreet Hill at mid-day." P. 17.—" Firſt, then, that the ſabbath-day may be hallowed as it ought; let the breakers of it, that go to no place of worſhip, travelling, or pleaſure taking, pay large fines, according to their appearance in life, for the benefit of the poor, and wear a large yellow cap all the week after. Secondly, to prevent ſin, increaſe the revenue, and make people riſe earlier in the mornings, let half the winnings by gambling be applied to the ſtate's uſe. This, I think, might be eaſily collected. Theſe two are chiefly the opinion of a venerable old lady, who often aſſiſts the faculty in difficult *caſes*. Now for two of my own." P. 39. Here we ſhall leave our readers longing. " This is the joint production of your humble ſervant and a worthy old matron." P. 37.——*Par nobile matronarum.*

ART. 52. *A Laconic Epiſtle, addreſſed to his Royal Highneſs the Duke of York, containing ſome curſory Remarks on the late Expedition. By a Military Officer.* 8vo. 21 pp. 1s. Egerton. 1800.

Laconic gentlemen are more frequently cenſurers than panegyriſts. This is not, however, the caſe with the writer before us. He compliments, we doubt not with juſtice, the illuſtrious commander of the expedition to Holland, and defends his military conduct on that occaſion. We have never heard it blamed by any perſon, whoſe knowledge of the ſubject could give weight to his opinion, and therefore think this defence unneceſſary; eſpecially as it does not furniſh any new fact, or diſplay any ingenuity of obſervation.

ART. 53. *The Curtain, or an impartial Hiſtory of the Engliſh Stage, digeſted from the moſt undoubted Authorities.* 12mo. 2s. 6d. Jordan. 1800.

This is a convenient little manual; probably compiled by ſome perſon belonging to the theatres. The earlier account of the Engliſh ſtage is abrupt and jejune; the later hiſtory is more circumſtantial and ſatisfactory.

ART. 54. *A Defence of the Profeſſion of an Actor.* 8vo. 1s. 6d. Miller. 1800.

There is rather too much pompoſity and parade of reading in this pamphlet; but the reader will meet with ſome good ſentiments and good ſenſe in his progreſs. It is moſt probable that the writer is a member of the profeſſion which he undertakes to vindicate.

FOREIGN

FOREIGN CATALOGUE.

ITALY.

ART. 55. Dionis Caſſii *Hiſtoriarum Romanarum fragmenta, cum novis earundem lectionibus à* Jacobo Morellio, *Bibliothecæ Venetæ Præfecto*, nunc primum edita. Baſſano, 166 pp. 8vo.

We are already indebted to the learned and induſtrious Abbé *Morelli* for the diſcovery and publication of Ariſtidis *Oratio adverſus* Leptinem (which is now included in *Wolf's* edition of the *Leptinea* of *Demoſthenes*); Libanii *Declamatio pro* Socrate (not yet added to *Reiſke's* edition); and Ariſtoxeni *rhythmicorum elementorum fragmenta*. The MS. from which the preſent fragment is taken, and which is here accurately deſcribed, was written in the eleventh century, and begins in the middle of the 40th book (*p.* 404, *l.* 86, *ed.* Reimar), ending in the 60th book (p. 965, l. 93) with the words καὶ ὁπόσα λόγος τις ἐν τῷ δήμῳ; not, however, without ſome intermediate deficiencies. Though it agrees, in general, with the *Cod. Mediceus*, and where that leaves off, with the *Cod. Vaticanus*, it contains many important various readings differing from both of them. This is particularly obſervable in the 55th book, which not only preſents ſeveral better lections, but from it ſome defects may likewiſe be ſupplied. The firſt *ſupplement* relates to the dedication of the Temple built by Auguſtus for Mars, and of the games which were celebrated at Rome and Naples; it belongs therefore to the year 752 from the building of the city; as may be ſeen from the contents of the 55th book; where, however, inſtead of ἱερὰ we are not to read οἰκία, but ἀγορά; comp. Sueton. *Auguſt. c.* 29. The account then appertains to the 10th chapter of the above-mentioned book, and concludes there with the words τὸν δὲ δὴ (common reading μέντοι) Ἰούλιαν τὴν θυγατέρα. But whereas from p. 780, l. 26, *ed.* Reimar, two leaves in the MS. are wanting, the beginning of this account is of courſe loſt.—The ſecond *addition* belongs to chap. 111 of the ſame book, and to the years 754 and 755, and relates to the war which Domitius Ænobarbus waged with the Hermundi in Marcomannia, and with the Cheruſci on the Rhine, as alſo to the changes which took place in the government of Armenia, and the death of Caius and Lucius *Cæſt.* Theſe two laſt accounts were abridged by Zonaras, *Annal.* 10, 36, from this paſſage of *Dio*.—The third *fragment* fills up a defect in the 11th chap. of the 56th book, and has for its object the war of Germanicus in Dalmatia. We meet here with the name of a city hitherto unknown to geographical writers, Σπλαῖον; to which, perhaps, an inſcription found at Salona may refer: *Curatori Reipublicæ Spleniſtarum*.—Theſe fragments are accompanied with Notes by the learned and ingenious editor; who has likewiſe ſubjoined a deſcription of another leſs valuable MS. of *Dio*, ſtill preſerved in the ſame library of St. Mark at Venice, that from which theſe *ſupplements* have been taken having been ſince transferred to Paris.

GERMANY.

GERMANY.

ART. 56. *Novum Teſtamentum Græce, perpetua annotatione illuſtratum, editionis* Koppianæ *Vol. IX. complectens epiſtolas catholicas. Faſcic I. exhibens epiſtolam* Jacobi. *Continuavit Dr.* J. Pott. Göttingen, 1799; 270 pp. 8vo.

Dr. *Pott* had before publiſhed an edition of this Epiſtle, which is, however, in this continuation of a very valuable work, to which he has ſucceeded, greatly increaſed and improved by him. His mode of interpretation is, in general, judicious; as it is, indeed, that which had been adopted by *Erneſti, Heyne, Morus,* and *Koppe*; though we certainly do not feel ourſelves diſpoſed to ſubſcribe to all his hypotheſes. He conceives, for inſtance, with ſome others, that the Catholic Epiſtles were formed from an imitation of thoſe of St. *Paul*, that the latter may be regarded as the ground-work of the former, and that the object of the Catholic Epiſtles was "*ut Chriſtianorum ſocietates ex Judæis extra Palæſtinam et præcipue in Aſia minore collectas, adverſus errores hominum partim fanaticarum, partim improborum munirent, qui turbabant Chriſtianos, doctrinamque Paulinam falſis opinionibus et interpretamentis quaſi infecerant.*" At any rate, this idea of imitation is carried much too far, where he obſerves, in p. 21, "*Quantum equidem jam nunc perſpectum habeo, epiſtola* Jacobi *et altera* Petri *ſunt imitationes typi epiſtolici* Paulini, *prima* Petri *vero et* Judæ *epiſtola imitationum imitationes, quippe quarum illa ad epiſtolæ* Jacobi, *hæc ad alterius* Petrinæ *exemplum, neque tamen typo* Paulino *prorſus neglecto, efformata deprehenditur.*"

Ibid.

ART. 57. *Annales typographici ab artis inventæ origine ad annum MD. poſt* Mettarii, Denisii *aliorumque doctiſſimorum virorum curas inordinem redacti, emendati et aucti, opera* Georg. Wolfg. Panzer, *Capituli eccles. Cathedr. ad S. Sebald. Norimb. præpoſiti, &c. Volumen quartum.* 2 Alph. 17 ſh.——*Volumen quintum.* 3 Alph. 1 ſh.

ART. 58. *Annales typographici, &c. ab anno MDI. ad ann. MDXXXVI. continuati. Volumen Sextum.* 2 Alph. 17¼ ſh.

ART. 59. *Annales typographici, &c. ab anno MDI. ad ann. MDXXXVI. continuati. Volumen ſeptimum.* 3 Alph. 3 ſh. 4to. Nurnberg, 1796-9.

Though it cannot be expected that a work of this kind ſhould be perfect, we may, notwithſtanding, venture to pronounce this to be, as far as it goes, the moſt comprehenſive and accurate typographical repoſitory that has fallen under our notice. The 4th volume, which contains additions to the fifteenth century, exhibits, 1. thoſe books which have a date, but no name of the printer, from 1469 to 1500: 2. books, in which neither the date, place, or name of the printer, are given; they

they are arranged, in alphabetical order, either according to the names of the authors, or of the matter: 3. ſupplements, according to the places in which the books were printed, with or without a date; as alſo ſome old impreſſions with the year, but without any mention either of the place or the printer; 4 and 5. continuation of theſe Supplements, according to the places.

Vol. V. preſents the Indexes to Vols. I—IV. a. according to the names of the authors, or the matter; b. according to the names of the places, with thoſe of the printers, arranged according to the ages of their preſſes; c. the printers according to their Chriſtian, and, laſtly, according to their ſir-names. In regard to many works where the names of the place, printer, and year, are not given, the defect has in general been ſupplied by concluſions and conjectures, which are, for the moſt part, very probable.

In Vol. VI. and VII. the compiler fulfils his promiſe to give, as far as poſſible, an accurate liſt of works printed between 1501 and 1536, arranged according to the names of the places. The firſt of theſe volumes goes to the letter E, and the ſecond from F to *Paris* 1512.

Ibid.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The Letter of our "*Admirer and Friend*" of Nova Scotia, muſt neceſſarily give us the ſincereſt pleaſure. He ſeems fully aware of the importance and difficulty of a periodical work like that of the Britiſh Critic, and the hints which he communicates will neither be overlooked nor forgotten.

We are informed by *A Conſtant Reader* of the Britiſh Critic, "that the conſtable's charges are only paid out of the poor's-rate in the South of England, and not in the North." See Britiſh Critic, for Auguſt, p. 144.

Viator's remarks on Webſter are candidly and ingeniouſly arranged; and the particular inſtance which he adduces of the courſe of the Tiber ſeems ſatisfactory.

Z. Z. will in all probability find the diſcuſſion which he requires, in one of our articles on Dr. Combe's ſplendid edition of Horace.

The author of *Britain Preſerved* has pointed out to us two errors of the preſs, for which we are obliged to him. He ſeems hurt at our calling his poetry moderate—we cannot help it.

LITERARY

LITERARY INTELLIGENCE.

Frankreich, und die Freyſtaaten von America; i. e. France and the Free States of America, by *E. A. W. Zimmerman*, Aulic Counſellor to the Duke of Brunſwic, &c. Two volumes, 8vo.

The firſt of theſe volumes appeared at Berlin in the year 1795, and the ſecond was printed at Brunſwic in the courſe of the preſent year. Being apprized that a French tranſlation is preparing for the preſs, when it will probably fall into the hands of a number of readers in this country, we ſhall forbear at preſent giving any further account of it, than merely to apprize the public of its contents.

The work conſiſts of three parts. The firſt treats of the phyſico-political ſtate of the two countries. In the ſecond, after ſome remarks on the character of the two nations, the author enters into a general ſurvey of the hiſtory of the two countries; and in this inveſtigation his extenſive reading, and indefatigable induſtry, appear in the moſt conſpicuous light. The third part contains the general reſults of the whole enquiry. Here he traces the effects of a monarchical government, in raiſing the French nation to the pitch of civilization, grandeur, and power, to which it had attained before the late revolution; he points out the wide difference there is between this revolution and that which brought about the independence of America; and, laſtly, he draws an inference that France, in its preſent republican ſtate, is far more wretched within itſelf, and far more formidable to its neighbours, than it had ever been under even in its moſt profligate ſovereigns.

Profeſſor White has in the preſs a learned work, to be entitled *Ægyptiaca*, giving an account of ancient and modern Egypt, and refuting the errors and miſrepreſentations of Sonnini and other French writers.

The ſame able author is alſo employed in drawing up a new ſyſtem for the reading and pronunciation of the *Hebrew Language*, which is likely to remove all doubts and difficulties from the minds of ſtudents, and to reconcile the ideas of the learned on the ſubject of *points*.

ERRATA.

Vol. xv, p. 696, l. 9, for *Auguſtus* read *Aurelian*.

In the Review for laſt month, vol. xvi, p. 194, l. 8 from the bottom, for "*received* as falſehoods," read "*regarded*."